

The REMEDY
OF
SCHISME

O R.
A MEANE to settle the Divisions
of the Times.

Set forth in a seasonable Sermon before an
Honourable Assembly in the City of *London*,
now, after some time revised, and for the
common good published;

By *William Slater*, Doctor in Divinity, and Preacher
of Gods Word at *S^t Peter the Poore*, in
Broad-street, LONDON.

*Psal. 133. Behold, how good and joyfull a thing it is for brethren to dwell
together in unity.*

*Rom. 16. 17. Marke them which cause divisions among you contrary to the
doctrine which you have learned, and avoid them.*

LONDON,
Printed for *Thomas Slater*, and are to be sold at his
Shop at the Sign of the *Angel in Duck-lane. 1652.*

Cold

2 CHINESE

A. M. E. A. N. A. T. I. O. N. A. L. D. I. V. I. S. I. O. N. S.

OF THE U. S. A.

FOR THE YEAR 1907

AND FOR THE YEAR 1908

AND FOR THE YEAR 1909

48687

U. S. DEPARTMENT OF COMMERCE

BUREAU OF THE CENSUS

WASHINGTON, D. C.

1907

1908

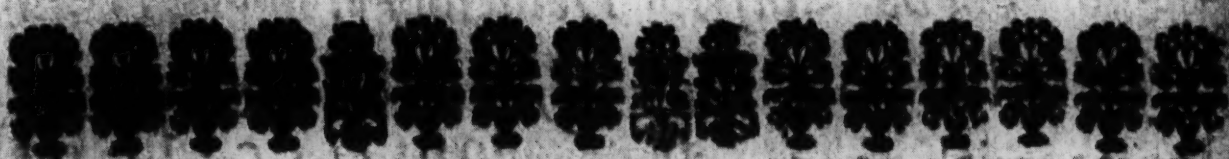
1909

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To the Worsh^d, and duly respected, all my constant
Hearers in the Parish of S. Peter the Poor,
in London, all imaginable Benedictions.

Gentlemen,

SINCE the Providence of Almighty
God hath brought me hither to be
a dispenser of his Holy Ordinan-
ces unto you : As I have endeavoured (after
my measure) to improve my Talent to God,
the Donors glory, and to your spirituall Ad-
vantage ; so I must now professe to the
world, the constant Returnes of your pious
Encouragements, both by your attentive
Eares, and your liberall Hands. What grea-
ter (a) joy, or Crowne of rejoycing can
there be to a Minister who desires to be
found (b) Faithfull, than to be able to say
from experience. He sees, and observes his
Auditors, to walk in the Orthodox (c) Truth,
& (d) unanimously to embrace that (e) Faith,
which was ~~and was delivered~~ once for all delive-
red to the Saints. Blessed be God, who hath
so

a. 1. Thes. 2.
19, 20.

b. 1. Cor. 4. 24

c. 3. Joh. 3. 4.
d. Act. 3. 1.
e. Jude 7. 31

The Epistle Dedicatory.

so (f) settled you, and (g) established your Hearts with grace; Be you still (h) faithfull even unto death, and the God whom you (i) serve in the spirit, shall infallibly give you a Crowne of Life: For my selfe, I have seriously studied which way to manifest my cordiall acknowledgments of your regards; at length, after some agitation of thoughts, I resolved to declare my selfe your servant for Iesus sake, and to tender to your acceptation this Theologicall Discourse; which though it be at all times usefull, yet at this time very opportune, and seasonable. I could not recommend it unto better hands, nor well promise my selfe a more gracious successe of it in more godly and stable Hearts: In firme confidence whereof, together with an assured engagement of my most fervent, and uncessant Devotions for your everlasting Blisse, I signe my selfe,

From my Study in
Broadstreet, Lond.
Decemb: 29, 1651.

Yours unfeignedly in the Lord,

WILL: SCLATER,

f 1 Pet. 5. 10.
g Heb. 13. 9.
h Rev. 2. 10.
i Rom. 12. 9.

p. 5. 10.
 ch. 13. 9.
 ch. 13. 10.
 ch. 13. 9.



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1 COR. II. 18, 19.

For, first of all, when ye come together in the Church, I hear that there are divisions among you, and I partly believe it: for, there must be also heresies among you, that they which are approved may be made manifest among you.

Need not make Apology (Right Honorable, and Beloved) for this choice of Scripture now, whereas the practise of too many seems not more to be a Comment on it, than, (which all good hearts may bleed to meditate) a stern foete, indeed, an invitation to it: that expression of our Saviour, on another, being alas! too true, in this occasion; *Thy name is as the name of this day*, is this Scripture fulfilled in our ears: as if that first enmity sown by the old serpent, (known to the vulgar by his *Ecloven* foot) had by the new seed, sown in the infancy of the Creation, and noised of the Church, ran still hastened blood in the vein of succession, and strove as *Diapylas*, for an ambitious pre-eminence, even in the holiest and dearest, which is not sure.

The occasion of this Text, why now chosen.

4. Luk. 4. 21.

5. Gen. 3. 15.

c. 3. Epist. Job. 9.

d *Mundus se-
nescens pati-
tur* [phantas-
as]; Gerson.
* Gen. 25. 22.

e *Habere jam
non potest De-
um patrem, qui
Ecclesiam non
habet matrem.*
S. Cyprian, de
unitat. Eccle-
siae, Sect. 5.
f Ioh. 4. 9.

g Psal. 122. 3.

h Gen. 38. 29.

i *Iust. Lipsius,
l. 2. c. 26. de
Constant.*

k 1 Tim. 1. 4.

l Psal. 40. 12.

m 2 Sam. 1. 23.

* Ioh. 5. 4.

more full of the phancy, than of morosity, and was-
pish discords.

Lord! what unnaturall jars are here: as once between
the * strugling Twins of *Rebeckah*, in the same wombe
of one, and the same mother, the Church: we are bre-
thren, I confesse, one to the other; *Patres uterini*, Bre-
thren, from the wombe, *uteri*, having one
Father, in heaven, and one mother, upon earth; (for,
he who hath not the Church, for his Mother, on
earth, hath not God, for his Father, in heaven, as S.
Cyprian truly) and yet, (which is not more the misery,
than the shame of Christians) how seems one estran-
ged, in affection, from another, more than ever Jews,
and Samaritanes; of whom we read, in the Gospel,
that they might not converse: as if that tender Spouse
of Gods own Son, characterized to us by her one-nes,
Cant. 6. 9. enblematized by that glorious Metropolis
of Judca, Jerusalem, (a City, saith the Psalmist, built
as one compacted, and at unity within it self) had now,
like *Tamar*, torned all issue, which, as *Pharez*, makes
rude breaches through her sides: lo! in their Musique,
nought but divisions, and, in those divisions, endlesse
parts: *Quae gens, quae regio tulit, tam multa dictu gravia,
perpeffu aspera, quam hodie nos?* was once the just com-
plaint of *Lippius*; this is a foregrievance, and where is
he, who can enough bewail it? *Non enim partes solum
inter nos sunt, sed partium (o patria, quae salu te servet?)
nova partes*; Our divisions being like to a Mathemati-
call line, *Semper divisibiles in semper divisibilia*; or indeed
like to S. *Paul*'s condemned Genealogies, or, King *Da-
vid*'s daily Troubles, endlesse, and innumerable: how
much better were it for one Christian with another, to
be, as is observed of *Saul*, and *Jonathan*; who were love-
ly, and pleasant in their lives, and in their deaths they
were not divided: They should not be, as if an Angel
at the pool of *Bethesda* who moved not, have need
to trouble the waters; but rather, as those Angels
of them above in heaven, *Revel. 19. 14* of whom
Iohn relates, that they followed the Word, and

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horses, clothed in fine linen; white, and clean; they followed, not on foot, saith *Barradius*, in a slow pace; but, on horse-back, in velocity, and swiftnesse; in fine [linen], to denote the clearnesse of their intentions, not in the [linsy-wolsy] of double mindednesse; in [white], the embleme of Innocence; and in [clean] linen, without the spots of any secret, or close impuritie; without the rents and rags of Division; for, lo! as [Armies], they troop [together], as in one band; much like to that flock of sheep, whereto the teeth of the Spouse are resembled, *Gen. 4. 2.* that came up from the washing [even shorne].

For this, its worth our notice, how our Saviour (who was, in prophecie, foretold the Prince of Peace) chose that time, (being the eternall Word of God) to be made flesh, and to come into the world; when as the Emperour *Augustus* shut up the doores of *Janus* Temple, and swayned the Monatchy of the world, in tranquillitie, and peace. The *ambrosius* *philos.* or, the burthen of the Angels Caroll at his birth, was, as well Peace on earth, as Glory to God in the highest, *Luk. 2. 14.* The subject of his Sermons, afterwards, was rest, and peace to the weary, and troubled, *Matth. 11. 28.* when he sent abroad his disciples to preach, he would not let them carry gold, nor silver, nor brasse, nor scrip, along with them, *Matth. 10. 9.* that they might not have, as *S. Ambrose* notes thereupon, matter of falling out in the way; no nor staves, verse the tenth, *ut eriperet instrumenta ultionis*, to deprive them (in case they should differ) of a means of revenge: it was the first branch of their Commission, into whatsoever house they entred, to say first, Peace be to this house, *Luk. 10. 5.* *Pax, qua presentes sociat, absentes invitat*, in the gloss of *Chrysostome*; Peace, which is the glue, or foder, to conjoyn men present; Peace, which is the load-stone, to draw men absent; in short, peace was that legacie, which he (as the map of the whole world, full of his other favours) bequeathed, on his last Will, and Testament, to his deare disciples; saying, Peace I

n *Barradius*,
8. c. 19. con-
cord. *Evang.*
p. 447. D.

o *Equus soli*
sacer, apud
Persas, &
mastrari soli-
tus: in Græcos
idem mos
translatus, ut
Pausanias

scribit, in La-
conicis: qua-
drigæ etiam
eidem anti-
quitatis dicatæ,
velut τὸ πῶτος
τῶ ταχὺ δὲ
διῶν. ut verba
sunt Heliodori
Æthiop. 10.
--vide Selden.
de Diis Syris,
Syntag. 2. p.

2. 3.

p *Isa. 9. 6.*

q *Ioh. 1. 14.*

r *πολύμνη πύλη*
διῶν. Plut.

--vacuum du-
ellis Ianum
quinini clausit,
Horat.

Vide Barrad. l.
8. c. 16. p. 435.

D. & c. quâ
supra.

s *S. Ambr. ad*
cap. Mar. 10.

t *Chrysolog.*
ser 138. p. 586.

u S. Bern. me-
dit. & S. Cyp.
1. de zelo. &
livore, Sect. 10.
Christi [no-
men] induere,
& non per
Christi [viam]
pergere, quid
aliud, quam
prævaricatio
est divini no-
minis?

u Plutarch.

* q. d. hinc.

* Matth. 13. 22

the scope of
the Text.

leave with you, my peace I give unto you, Joh. 14. 27. After his Resurrection, finding them together, he came, and stood in the midst amongst them, and said, Peace be unto you, Luk. 24. 36. This was Christs practise: And now, as S. Bernard excellently, *Opera pretium est, ut, sicut sumus heredes nominis, ita sumus & imitatores sanctificationis*; Its very meet, that as we all inherit the name, so should we also imitate the sanctitie of Christ, suitably unto that of Ignatius, *¶ (omni) sibi, ut ipse [unusquisque] respondet. et ad [sibi]*; it is convenient, not only to be [called] but (that which alone can render us truly happy) to [be] Christians: and, as it was said of Hippocrates, and Sosander, (two, who were nearly related) whose professions corresponded not unto their Names; for, the one comprizing, in his Name, an horse, the other, a man; The first of these, Hippocrates, was a great Physitian, and cured men; the second, Sosander, skilled better, to cure horses; which thing a third observing, for shame, sits, said he, *¶ pariterque in istis, utrumque*, either change your names, or alter your professions: For this, that good Emperour Theodosius finding one Demophilus, a Christian, and a Prelate, to be [contentious], told him plainly, *Si in pacem fugis, ego te ad Ecclesiam fugere mando*; If thou flee peace, I'll make thee flee the Church: Our Apostle here, verse the sixteenth of this Chapter, well assured him, that, if any man did seem [contentious], the Church of God [had] not, surely, [ought not] to have any such Custome; and good reason, for if the thorns of strife be suffered to grow up once among them; no marvell, if all thriving, by the means of grace, be * choaked in them.

And indeed, the main scope of S. Paul, in this text, is conceived to be, an acquainting the Corinthians of the cause of their non-proficiencie by the means of grace; and what the Reason was, that, when they came together, in the Church, to partake the Supper of the Lord; yet they were still the worse, for that holy, and salutiferous banquet, ver. 17. Now, the [cause], withall, the [signe] of that miscarriage, were those

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testine discords, and those ill-hearing divisions, that as some broken ulcers, or the running issues of an impostumated body, he had heard to be both raised up, and too much fomented among them, *ver. 18.* And the special inducement, that led the Apostle, and father of their faith unto a likelihood, that his credulitie of that report was not wholly uncharitable was founded upon something [greater], than of necessity, [must] be in the Church; and that was heresie: For, if heresies, which are the [greater] evil, [must] be; then schisms, and divisions [may] be; but heresies [must] be; probable it was therefore also, that divisions might be; For, so we read, First of all, *When ye come together in the Church, I hear that there are divisions among you, and I partly beleve it; For, there must be also heresies among you, &c.* And thus, as in a Landskip, ye have seen both the ayme, and the frame of my Text; which by the key of Analyticall reason, may be unlocked, and opened into a gallery, which leadeth us into two most faire, and spacious roomes, plainly, it may be resolved into these two generall parts.

1. An Imputation, *vers. 18.* That there were divisions among them.

2. The Ground, or Reason of that Imputation, because there must be heresies.

The former of these, however I need not divide, (for that the words be, in themselves, already full of divisions) yet, for order sake, I herein observe these particulars.

1. The Crime it self imputed, There were divisions.

2. The place, where, or, the Company among whom they arose; in the Church, and, among you.

3. The mean of Information, by which S. Paul came to know it, *Hearsay.*

4. The Measure of his Credulity, upon that *Hearsay*, *He partly beleved it.*

In the latter, we have 1. The nature of heresies, what they are.

2. The necessity of heresies, how they must be.

The Division
of the Text.

3. The place of heresies, where they arise.

4. The use, or end of heresies, why they are permitted in the Church of God.

These are the parts; in which, as in a peece of Arras displayed, I have shewed you the severall pictures folded up in this Scripture: which, (were it happily in a skilfuller hand) might yet be branch't out farther, and embroydered into more variety, as some rich piece of Tyssue, wrought full of Demonstrations: But, even thus we see, how this little^a cloud of words, which in the first view, was but as that seen by *Elijah's* servant, to be spanned by an hand, is now wombd-out, as t^were, and swollen into fuller bottels; ready, (as King *David's* plentifull^b rain), to be distilled, and to drop down into the eares, and hearts of you (the Lords inheritance) to refresh them: In summe, ye have seen the measures of my Sermon, and your Noble patience; daigne to favour me with the one, whilst I am, by Gods blessing, in the dispatch of the other; I shall be as compendious, as the majestic of the subject shall allow; in all: may the same hand, that gave this opportunity, adde also a successe to this businesse: For, first of all, when ye come together in the Church, I hear that there are divisions among you, &c.

2 King. 18.
44

6 Psal. 68. 9.

The Division
of the Text.

The first part.

6 Rev. 12. 12.

4 Eph. 2. 2.

The first of these particulars, the Crime imputed to these Corinth's charge, to wit, divisions; how gladly could I wish them all from being the too-just occasion of my present discourse; surely my desires are to have them sundred from all our practice, farther than the East is from the West; and that the two ends of a Diameter might as soon meet, or, the two poles be reconciled! But, sith the shortnesse of Satan's kingdom hath made him double his malice, and more exasperated the^d children of disobedience, in whom he rules, unto dissensions; I shall be forced to say something of them; and that, *Non exclamantis studio, sed dolentis affectu*; Not, out of any desire I have, to declaim on the distempers of the Age, but rather to declare my zealous sorrow for them: though, were I as *Jeremy*, who

noted to have been πολυπαθής, most full of passion; or, as S. Gregory: Nazianzen. saith of Isaiah, that he was τῷ θυμῷ τῷ μεγαλοθυμῷ, of a lotie, and a bigge expression; yea, if I should lay Pelign upon Ossa, and make even mountains of expressions; or, had more than Melchisedech, even a breath like eternitie; yet were I never able, to set forth this evill, and this crying sin of the times; either full, or lowd, or long enough: however, I have resolved, with that poore widow, to cast in a little, though but a mite, or two.

And, as that woman in the Gospel, first lighted up her candle, etc she sought her groat; I shall, first, say somewhat of the name; and, after that, of the thing it self; according to that rule of the Stoique Epictetus, Ἀρχὴ πηδύσεως τῷ ὀνόματι τῷ σκέψαι.

The word, σχίσμα, translated, in the Text, divisions, comes of a Greek originall, derived σχῆμα, in the generall notion thereof, signifying any rent, or disunion, or separation of things combined, and united together; so, *Matth. 9. 16.* If a new piece be put into an old garment, καὶ ἐν σχίσματι γίνεται, the schisme, or the rent is made worse: Its from bodily things translated, metaphorically, to denote disunion of minds, and affections; so * *Isidore, Nomen Schismatis à scissura [animorum] est*; and thus, in a latitude of sense, (according to the diversitie of the contrary unions) it hath a various acceptation. There is consent, there is concord, there is peace; each differ from other: Consent we call unity in judgement; Concord, unity of will, and desire; Peace, quiet, and calme conversation, a life void of janglings, and free from tumults; There may be consent, without concord; there may be concord, without consent; there may be peace, without both; that is to say, men may agree in their opinion, and yet differ in their desires; they may dissent in opinion, and desires, and yet live in peace; S. Paul, and Barnabas; S. Austin, and Hierome, were of different judgements; yet brake not out into publique, or any notorious violations of charity. This premised, schisme sometimes denotes a large

c S. Gregor.
Nazianz.
σαλ. α. 27. τὸν
ρ. 3. Εἰς τὴν
αὐτὴν.

f Mar. 12. 42.

g Luk. 15. 8.

The nature of
Schisme ex-
plained.

* Isidor. l. 8. c.
3. Etymol.

1093. D. 2.
 1. Thom. 2. 2.
 qu. 39. Art. 2.
 in Corp. con-
 fer Dr. Feild,
 li. 3. c. 5. of the
 Church.

i Pet. Martyr,
 loc. com. class.
 4. c. 6. Sect. 3.

1. Bish. Morton,
 Grand impost.
 6. 15. 1. bef. 4.
 Sect. 26.

* See Bishop
 Hall, Dec. 6.
 Epist. 4.

* Dr. Sclat. on
 1. Thes. p. 201.
 1. March, 12. 29

large, [any] disunion in judgement, or opinion, in will, or affections; but, more strictly, it signifieth separation from the [unity] of the Church of God, as *Aquinas* exactly; whether the disunion be inward, in minde, or affection; or outward, in externall society, and communion: When the kingdom of Israel (which, under *David*, was one Politique, and civill Body) was, afterwards, parted, and divided, twixt *Rehoboam*, and *Jeroboam*; that was a civill Schisme, a rent made in the Politique Body; when Jews, and Samaritanes were so far divorced in affections, that they ended no commerce each with other; that was a schisme grown, upon point of Religion: Again, there is, saith *Peter Martyr*, a double schisme, *Bonum, & malum*; a warrantable, and lawfull; a criminall, and a sinfull separation: of the first sort was that of faithfull *Abraham*, when he separated from the Idolatrous Astrologers of Chaldea; It is, when the unity, that is broken, is evill, then the division is good: on the other side, when the unity is good, the separation is evil: Its evil unity, that is in evill, and that criminall unity is forbidden, *Simeon*, and *Levi*, were brethern in iniquity; into their secret, let not my soul enter, saith good *Jacob*, Gen. 49. 6. To the same purpose, King *Solomon*, Prov. 1. 10. My sonne, if sinners entice thee, consent thou not; for, even bryars, and thorns will be twisting one in the other, and shall, at last be bound up together, in bundles, for the fire.

And indeed, saith a reverend Father of our Church; amongst men there are many unjust unities: there is *Unio Leonina*, an union of compulsion, and terror, there is *unio vulpina*, a combination of craft, and cunning; there is *unio Asinina*, an union of simplicity, or silliness, when poore Ignaroes hang together, but onely as creatures that follow in the drove, not knowing whither they are hurried: but Romanists boast much of their Unity, or consent in Doctrine; yeeld it to be as great as may be; but whilst it is, by consequent, [against] the Gospel, it is no note of the Church, even in her kind of unity, Satan is not divided against him.

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From whence we call only that, which is only in Gods
truth, and for Truths sake, otherwise, as S. Hilary
saith, *Perspicillum pacis non est, in unitatem perfidia sub-
repimus*; it is not union of faith, but of perfidiousnesse,
not Christian communion, but Antichristian conspi-
racie, and confederacion. There was an union among
the body of the ten Tribes, under the worship of *Ieroboams*
Idolatrous Calves; They, who under *Helish*, and *Ier-
miah* separated from that society, and joynd with Gods
people, in the pure worship at Jerusalem; their separa-
tion was good, for the unity was evil: There was in
the Church of Rome, (after that *Babech*, by a filthie
degenerating, became a *Bethaven*) an unity, or conspi-
racie rather, in damnable error: *Luther*, (whom yet
Albanus *Cabanus* advised rather unto a praying [for]
than to the hopes [of] a reformation) he, yet his ad-
herents, was by them condemned for schisme, because
they separated; howbeit their separation was holy,
for the unity was evil: Now, on the other side, crimi-
nall schisme is; when the unity is good, and in things
good, commanded, or permitted; yea, though it be
with evil men, warily understood: so, our Lord
himself, and his disciples, communicated with scribes,
and Pharisees, in the sacrifices, and other services of
the Temple, the [things] themselves were good, and
commanded, though some of the [person] *Devill*, that
used them: hence that *Maxime*, in *Theology*, *bonitas
Ministrum est de essentiâ, Sacramenti, sed de convenientiâ*,
as *Raynerius* hath it; the goodnesse, in these holy
things, dependeth on the veritie of Gods own impe-
dimentation, and his divine ordination; not, on the
dignitie of the person, who loyally administers them;
though indeed, the pietie, and devotion of the Mini-
ster be a great [convenience] to the ordinance it self;
for, we read how, (through the misprision of the vul-
gar) for the least conversation of *Heliam*, the verie
sacrifice it self began to be abhorred: and yet, the
spot of an impure hand cannot discolour the beauty of
Gods mysterie no more, saith S. *Gregory*: *Nec levitate,*

in Hilar. PL
clad. ad Con-
stan. August.
i. i. c. 1. c. 1.
[...]
Epist. 246.

n Vide Fran-
disson. l. 2. c.
10. p. 107. ad
7. de Minister.
Anglicano.

o Rayner, de
Ple. rem. l. 2.
Canon. leg. c.
4. de Baptis-
mo. c. 1. c. 1.

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Our wife, delicate, was wounded on the wings of
 judgement and carried through the world, to laste
 we shall not refuse to give up all hand of fellowship.
 But, till the danger of Antichristy may be kept in
 a Post-house (For sever since the fountain of pure wa-
 ter is dried upon the seven hills; & we are as the
 Poet hath it, this grape is grown to a dry fallin; yea,
 she hath pitched her Tents, in the place of the
 Religion into quarrell, and made like to those
 Gallies of old, which were filled with
 full of cruckes, & were not at home, but were
 them straggle vnder water; that they seem to have been
 born for destruction, not of Cities only, but of souls.
 Wherefore, I come out of this wretched Babylon, my
 people, saith the Lord, separate, lest, by partaking in
 her sins, ye share also in her plagues; for, it is become
 the very sink of all iniquity. I will to you all
 I wish us this point we must remember, that what
 is thus spoken, for matters of faith, and doctrine, holds
 also (rightly understood) for outward Rites, and Ce-
 remonies of order, and discipline in the Church of God.
 In those rites, that are not simply unlawfull, there is a
 lawfull unity; there may be, yea, there is, oft times
 an unlawfull separation; so the Schoolmen define
 Schisme to be, [unlawfull] separation, or [unlawfull] de-
 parture from the unity of the Church. If any abuse a
 Rite, (to wit, to use it with an innocent) with a su-
 perstition, or perhaps idolatrous intention, [that] is
 their foule sin: May they therefore use the [same] indif-
 ferent things, for doctrine and order sake only, if that
 be the use of them [for] as the Lord said, We may
 do [as the Gentiles] but not [as they]; The apostle saith, quod
 quodammodo sunt sancti, 23. 3. Anso: expressly.
 And indeed, the very proper, adequate, and full ob-
 ject, about which Schisme is conceived, is, critically,
 matter of this or that ordinance, as both Fathers, School-
 men, and the most judicious Moderns, (with whom
 I have consulted herein) joyntly agree, Schisme, in this
 sense, differing from Heresie, in the next, in this, viz.

1. Rom. 1. 1.

2. Theorici.

3. Theorici, 1. 1. 1. 1.

4. Apoc. 18. 4.

b Nicolaus de
 Orbellis, Diff.
 13. qu. 6. in
 quart. Sent.

c Dr. Schuster,
 p. 276. 277.
 392. on 2.
 The Saloni.
 d Vid. Lambert
 Daxen, in
 Prolegom. ad
 S. August. lib.
 de Heresib.
 c. 2. 274.

e Schismaticus
est, sacrilegus
diffidens
Hæreticus, sa-
crilego dog-
mate: S. Au-
gust. l. 2. c. 9.
cont Gaudent.
c. 1. 9. Evang.
secund. Matth.
—confer Pet.
Martyr, qua
supra, Sect. 3.
p. 789. — &
Fr. Mason. l. 2.
c. 10. p. 161.
163. — Item,
Alex Hales.
part. 2. qu. 164.
& Thom. 2a.
2a. qu. 36. —
& Kellison, a
Papist, l. 2. c. 3
Sect. 9. Survey
of the new
Relig. & a-
lias.
& Pet. Martyr.
class. 4. c. 2.
Sect. 3. p. 742.
The second
part.

g Beza, ad
locum.
h Vide Gou-
lartius, An-
notat. ad S.
Cyprian. l. de
Eleemosyn.
num. 2.
i 1. Pet. 2. 5.
& Eph. 2. 20.

Schisme, is a breach of unity, in point of discipline, and of the external worship of God; heresie is a corruption, through new, and false opinions, (as may appear hereafter) of the sincerity of faith, and of sound doctrine.

Lastly, for the close of this part, and the clear explication of the Text; we must distinguish Schisme, thus explained, into its kinds, or degrees: The one is inchoate onely, or partiary; the other, pertinacious and consummate. The first is, when the division stales in judgement, or affection alone, proceeding not so farre, as actual separation; or, if so, its from private, and friendly familiarity onely; not compleate, or obstinate dilunion from the publique communion in the worship of God: And of this partiary nature was the schisme, now charged by St. Paul upon these Corinthians, in the Text; and this too, to be meant, not of the whole Body of the Church of Corinth; at large; (for [that] he commended highly, for conforming unto his ordinances delivered unto them, *et c.*) but, as *Calvus Cornelius A. lapide*, and *lother* (judiciously) of some particular sinners, justly to be reprov'd.

And thus farre, of the explication of the nature of Schisme, the crime imputed by the Apostle, on this Church of Corinth: *First of all, when ye come together in the Church, I hear that there are [divisions] among you.*

The next particular is the place, whereon, as you will, the company, among whom, these schismes, and divisions arose; and that was, *In the Church*; *when ye come together in the Church*.

Divines, of severall judgements, give us a severall interpretation of this passage: *Beza*, and those of his way, will have it meant, *de sacra conventu*; or, as some others, to the same effect, expresse it, *De Cætu fidelium*, onely of the company of the faithfull, who make up the mysticall Church of Christ; understanding the words, not of the [place], but of the [persons], who, as those *Albi* (as S. Peter calls them, as living stones) build up the spirituall house of God; Christ himself being the chief stone of the corner: And, in this sense

Alone, the now renowned Pastor, and Reader of Divinitie, in Geneva, *Fredericus Spanhemius*, (he, who though onely as a looker on, and as it were aloofe, bleſſeth God for thoſe eminent graces, that have in all ages, ſince the Goſpel, ſhined in the eminent Biſhops of this Church) he, I ſay, if we may take it upon truſt, will have the word [** Church*], to be no otherwiſe meant, in the new Teſtament.

But yet, *Theophylaſt*, and all Greek Writers, generally expound it, in this Text, of the materiall place of meeting; where the Saints of Corinth uſually aſſembled together, for receiving of the Sacrament, and other ſacred, and religious performances.

If we take it in this latter ** ſenſe*; as indeed *S. Paul*, by *1 Cor. 10*, ſeemeth to interpret it, ſaying, (with the very ſame relations) *When ye come together*, in *1 Cor. 14*, which both, in *Act. 2. 1*, and here, is, by the *Genevians* themſelves, rendered, in their own Bible, by [*into one, and the ſame*] ** place*; and *ver. 23*, taking the abuſe of the [*Church*], by their ** ſupper*, or banquets, (though of love); he ſeemeth to contra-diſtinguiſh it into their own ** houſes of habitation*; which were much more meet for feaſting, and entertainment, than the Church, a place conſecrated, and ſet apart for onely ſacred, and divine reſreſhments; whereof that of eating the Lords Supper was a principall: Thus if we interpret it, of the place, we may note; That, in the very infancy of the Chriſtian Church, Gods people had places of ſolemn meeting, for the joynt-diſcharge of their devotions: in *Heb. 10. 25*, this ſame Apoſtle exhorts them, to a frequentation of their *ſupper*, or aſſembling of themſelves together, by which ** Eſtim* himſelf confeſſeth, the Greek Expoſitors to have relation to ſome places of Gods worſhip, where theſe Saints ſhould meet, and come together.

I know its queried among the learned, whether, till the daies of *Conſtantine* the great, namely, about 300. years from Chriſt, the Chriſtians had any Churches built up, or not? That which gave him to the dubita-

1 Freder. Spanhemius epiſt. Dedic. 3. part. Dub. Evang. Ann. 1638.

But ſince the preaching of this Sermon, I perceive, that ſome would make him, in this true [*Aſſertion*], to ſpeak onely a [*complement*] as if an irrefragable truth had ſtood in need of ſo poore an excuse.

** See the contrary, Act. 19. 39, 40.*

1 Vbi proculdubio, Eccleſie nomen [locum] quo Eccleſia congregatur, ſignificat. De rantiſ, de Ritibus Eccleſ. Carbol. 1. c.

*1. p. 2. * See 1 Cor. 14. 23.*

** So verſe 34. If any man hunger, let him eat at [home.]*

Obſ. in Eſtim, ed Heb. 10. 25.

Josephus, l. 2.
7. bell. J. d. i.
ci, v. 1. 1. 2. c.
14.

o Euseb. l. 9. c.
10. & Polyd.
Virg. li. de In-
vent. rerum,
c. 6.
p Isa. 49. 23.
q Tertul. ca. 7.
Apolog.

r Rodolph.
Hospin. de O-
rign. Templor.
part. 1. c. 6.
s Pamelinus, in
Annot. ad S.
Cyprian, l. de
Eleemosyn.
num. 32.
r See Hooker l.
5. p. 205. Ec-
clesiast. Polity,
and Sir Hen.
Spelman.
v Baronius,
An. 306. nu.
16.

tion, is that known objection of Heathens, against those Christians, who laboured to convert them, con-
stant in *Minutius Felix*, and other Ancients; *Non habetis Tempia, non Altaria*. They had no temples, where-
in to worship that God invisible, whom they said, they
served; For answer, its most certain, that, in the Apo-
stles dayes, besides the Temple of Jerusalem; (which
stood, till *Titus*, and *Vespasian*, the Roman Emperors,
surprized, and wasted it, nigh 40. yeers from Christ,
as *Josephus* calculates);^o open, garnished Churches
they had none; because the very name of Christianity
was so odious to the Emperours of those dayes, and (to
use the language of that time,) that [Soet] so everie
where spoken against, *Act. 28. 24.* that in stead of being
(as they should have been)^q nursing Fathers unto the
Church, they proved rather, as Wolves, to fight, yea,
to dilaniate, and teare in pieces the flock of Christ;
Nero, he began the fray, and was, as *Tertullian* styles
him,^q *Dedicator damnationis*; unto him succeeded *Da-*
missionian, and so the rest of those scarlet Tyrants, one
wards, untill the times of *Dioclesian*, and *Maximian*,
who rid the Empire with more loose reines, than
some others of the former did; and with rowels of
[longer] crueltie, as *Eusebius*, and *Eusebius* inform us,
so spurred the sides, yea, gored the very bowels of it;
that, except they meant to found a Church in blood,
they could not build: But, when there were (as God
was pleased to dart some gleames of ease through the
blackest cloud of persecution) some *Lucida intervalla*
opened; they re-attempted the same work: So *Hospi-*
man assures us, that, under *Severus*, *Gordianus*, *Philip-*
pian, and *Galerius*, Churches began to be erected by
Christians; (for what *Ethiops* called *Tempia*, said
Pamelinus, Christians styled *Ecclesie*) but they were soon
again demolished by *Dioclesian*: At length, that famous
Christian Emperour, (with whose birth our Britain
was enobled), *Constantine* the great, as an Orient star
arose; and he, not onely as a Physician, to heale the
wounds of the Saints themselves; but also, as a Reformer

of the breaches made by foregoing Tyrants, in the places of their solemn meeting. Not but that they had [before], *Conventicula*, as *Arnobius* calls them, in quibus summus erat Deus; they had *templa*, as *Eusebius* styles them; that is, places of coming together, Oratories, and houses of worship, to perform the rites of their Religion in; But, all this time, those houses were more humble, than magnificent: Beauty being the badge of opulency, and ornament of prosperity.

All which I have observed, on this occasion, to expresse, how welcome joynt-devotion hath ever been unto the God we serve; The effectual, fervent prayer of a righteous man, though but one alone, availeth [much], *Jam. 5. 16.* but when two, or three, a [number] meet together, in one place of worship, and those also [unanimously] as *S. Cyprian* glosseth on it; praying in unity, and unanimity: variety of hearts, and voices making up one sweet consort, and harmony of devotion; so [saith] *Agabus*, *oraculus illi sunt magis Exaudibile*, *J. 12. 17.* The prayers become [more audible] in the gates of God, yea; it bringeth down the Lord from heaven after a sort, into the very midst among them, *Matth. 18. 20.*

We then, my brethren, enjoying more open freedom, and ampler beauty, (though indeed, as *S. Basil* saith, inward holiness becometh best the house of [that] God, *Qui non in politis marmoreis, sed in nativitate pietatis delectatur*, who is more delighted with the ornament of piety, than with the best polished corners of an outward Temple) we, I say, obtaining more liberty of access unto the places of Gods public worship, which our primitive forefathers wanted: though they were zealous to build up Churches, and to endow them too, yet not ours, as *Abimelech* did, for they went by the way of the [plain], they being like *Jacob*, under the old Testament, [plain] men, unacquainted with the dark Meanders of cunning, and deceivable craft; oh let not us neglect the means of our so

great

w *Arnobius*, l. 4. contra Gent. versus finem. x *Euseb.* li. 7. c. 1. 2. 3.

y See my Lo. Primate of Armagh, l. 9. Sect. 17. de Successione Eccles. Christi.

z *S. Cyprian* l. de Unit. Eccle. Sect. 11. a *Thom.* 2. 2. 4. qu. 103. Art. 4.

b *S. Bern.* de Templo, fol. 110. G. Deus magis diligit parietes mentis, quam superstratos parietes. c *Psal.* 93. 5. d *Pla.* 144. 12. e See *Heb.* 11. 38.

f 2 *Sam.* 18. 23. g *Gen.* 25. 27.

great salvation; nor forsake the assembling of our
selves together, in the places of Gods holy worship, as
the manner of some was, even in S. Paul's time, *Hebr.*
10. 25.

And when we do approach that place, where the
Lord professeth that, in a speciall manner his "honour
dwelleth; let us say, as old *Jacob* did of Bethel, *Quam*
reuerenda sunt haec loca! *Gen. 28. 17.* surely, the Lord is
in this place, and how dreadfull is it? this is none other
but the house of God, and this is the gate of heaven.
Such holy meditations would make us all abhor that
swinish heresie of the Praticellians, who, as *Turre-*
cremata saith, asserted, *Ecclesiam non plus valere ad oran-*
dum, quam Porcorum stabulum; that a Church was of no
more esteeme, or value for devotion, than was a swine-
stie; an opinion best furring to the devotion of the Bru-
tish Author: This meditation also would make our
stomackes rise against that sacrilegious thought of all
those cruell Edomites, that cry out nothing, but, *Down*
with them, down with them, even to the ground. yea rather,
we should, with that man, after Gods own heart, be
glad, and rejoyce, when we go up to the house of the
Lord; And when we are there, to pray for grace, to the
"hearer of prayer, in that House of prayer, to serve
God acceptably with reuerence, and godly fear: which
service of so [great] a God, we shall then, indeed, make
most acceptable; when, as *Ignatius*, in much zeal ex-
horted his Magnesians, *omnes sint ad eum, sicut ad unum,*
ut unus sint spiritus. we do all joyntly together, as one man;
or, as *Peter*, and *John* to the Sepulchre, ran [together]
in unity, to the house of the Lord: our coming toge-
ther, otherwise, into one place, may prove, like to that
of these *Corinthians*, in the 17. verse of this Chapter,
not for the better, but for the worse; namely, because there
were [divisions] among them; even in the very
[Church] itself; for so is the Text, *Propterea, ubi con-*
uenitis in ecclesia, et non habetis inter vos divisiones,
audietis de ecclesia, et non habetis de ecclesia.
And thus much hath been spoken of this [Church]

* See Ecclef.

5. 2. 1.

b Psal. 26. 8.

i Turrecremata

li. 4. c. 11. §.

37. de Ecclef.

l Psal. 137. 7.

l 1. Sam. 13.

14.

m Psal. 122. 1.

n Psal. 65. 2.

o Matt. 21. 13.

p Heb. 12. 28.

q Ignatius, E-

pist. ad Mag-

nes.

r Joh. 10. 4.

The Remedy of Schisme.

17

in the Text, as the Greek Expositors understand it, of the [place] of Gods worship.

Now, if we interpret it, with other learned Divines, not, of the place; but, of the [persons] even of the company of the faithfull, * called into the unity of one faith, by one Gospel, and one Spirit; and that among his company, in this Church of God, (called, and^r sanctified, as these Corinth's were) there were Schismes, and Divisions found; we may note; That particular Schismes, and Divisions may consist with a true, and solid Church of God: so we read, verse the second of this Chapter, that the main body of these Corinthians were applauded, for their conformity, unto the ordinances delivered unto them, by the Apostle; though some few, it seems, had, by some private janglings, raised up a faction among them: wherefore, we must conceive him, after his Christian charity, to angle out the offenders by themselves; and not to involve the whole, promiscuously, in the devouring drag-net of a mercilesse censure: The more part (from which most usually ariseth the denomination) were still Saints, still, his beloved sons, 1 Cor. 4. 14. still, Brethren, 2 Cor. 13. 11. the Apostle had respect unto Gods testimony, Act. 18. 11. who assured him, that he had much people, in Corinth.

Know moreover, saith^r Peter Martyr judiciously, *Non ob quamcunque maculam Ecclesiam ita exi- dere, ut Dei non amplius appellentur* very little blemish, in the face of a Church, cannot take off a Church from being Gods; no more, than a man molested by an ulcer, or a sore, doth cease, for [that] alone, to be a man: in S. Gregory Nazianzen's dayes, there were 600 errors, in the Church; do these, any wayes, derogate from the truth, and worth of Christian Religion? The Church, Cant. 6. 10 is resembled to the Moon; which, ye know, when tis most radiant, and full of lustre, shines but in a borrowed light; and still, some blots remain indeleble therein, even incapable of any illumination: the costliest vesture may take a rent; which rent may be repair-

D

ed,

* *ἐκκλησία* ὁ δὲ
τὸ καλεῖται.

1 Cor. 1. 2.

Obs.

1 Pet. Martyr,
loc. com. class.
4. c. 1. de Eccl. 1.
p. 16. 742.
*Ecclesiam non
rotunt diffidia*

ed, without the utter abjection of the garment; even as some one tile, or more, misplaced, or shaken, or grown loose, in the house-top, must not forthwith occasion the taking down of the whole roof, or contignation.

Neque verò ea est Ecclesia Dei, quæ infusari labe aliquâ non possit, aut non interdum egeat instauratione; as that "Jewel of his time, (a Prelate of immortall memory) saith divinely: why are the Apostles, and their successors, stiled * Shepherds, and * Watchmen, and * Physicians? if there are no sheep apt to * straggle, and need recalling; if no woofe, to worrie the flock; no lambe, that aileth ought, or needs an healing: Beleeve it, my beloved Christians, the Church militant here belowe, on earth, shall never be without some wrinkles of imperfections, and spots of infirmity; till she becomes compleatly, *id est*, a glorious Church triumphant, above in heaven, Eph. 5. 27. *Cælum ipsum nulla serenitas tam colata purgat, ut non alicuius nubecula flocculo resignetur,* as * Tertullian elegantly; in the clearest serenity of the firmament, some speckling cloud may be discovered; as that mole was, in the very face of *Venus*; or a foil nigh set to some precious Diamond.

Those *Begardi*, and *Beguine*, in *Alemania*, are justly, therefore, by * *Alphonsus à Castro*, condemned, as idle dreamers, and Heretiques, who asserted a possibility of an absolute perfection of Beatitude, attainable, even in this life; whereas, indeed, saith the devout S. * *Austin*, the best Christians perfection consists alone in this; to see, and to acknowledge his imperfection; or, in S. * *Bernard's* expression, *Indefessum proficiendi studium, & iugis conatus ad perfectionem, perfectio reputatur*; An unwearied desire of, and constant endeavour after perfection, is, interpretative, in Gods esteeme, perfecti-

v *Juel. Apol.*
p. 95. vol. 1. 6.
* *Ioh. 10. 12.*
* *Cant. 3. 3.*
* *Matth. 9. 12.*
* *1 Pet. 2. 25.*
w *Tertul. l. 1. c.*
5. *contr. Nati-*
ones.

x *Alphonsus à*
Castro, adver.
Hares. li 3. fol
217. E.

y *Mulum in*
bac vitâ ille
prosecit, qui,
quam longè sit
à perfectione
justitie, pro-
ficiendo cogno-
vit, S. August.
de spir. & lit.
c. 36. — con-
fer. Fulgent.
l. 1. ad Moni-
um, p. 20.
&c.

z *Vide Job.*
Vossius, thes.
Theolog. De
bonis operibus,
p. 60. 61. &c.
It. ib. p. 564.
565. thes. 7.
& p. 579. 580.

thes. 12. de virtut. Gentil. — See Art. 16. of the Church of England. Confer Bp. *Usher, c. 2. p. 20. & c. 7. p. 66.* of the Irish Relig. & D. *Field, l. 1. c. 1. & c. 16. 17.* of the Church, & Bp. *Hall, holy obser. 88 l. 1.* & D. *Rainolds, conclus. 9. against* *Hart, p. 630.* Bp. *Morton, grand Imposst. c. 19. Sect. 27. p. 412. 413.* Bp. *Davenant* *quest. 1. p. 5. 6. 7. & qu. 3. p. 41. & qu. 29. p. 132.* edit. *Canab. Ann. 1634.* & *Dr. Reynolds, Medit. on the Lords Supper, c. 3. p. 7. 12. 13. 14.* and infinite others, a S. *Bern. Epist. 253. fol. 262.* b *Neh. 1. 11.* c *Phil. 3. 14.*

on it self: And indeed, what Saint is he, who shall not be forced, often, to acknowledge; that, when he labours most to fasten his cogitations upon God, he findeth not his minde unsteadie; and to be, even as when we look upon a starre (as one compares it) through an optique glasse, with a palley-shaking hand; its long, ere we can bring our minds, to have ken of him. & to place our eyes upon him; and when we have come to that, how do our hands shake, and soon loose the sight again? or, if ye will, it fareth with the minde, in this, as it doth with one, that windeth up an Instrument; that, as often the pegs slip between our fingers, whilest we are in winding of them up; so do our verie best thoughts, whilest they are in raising up themselves, unto a contemplation of heaven.

Surely, men even the holiest, whilest they live [in] the flesh, have some contagion, [of] the flesh: sin, that body of death, as a Jebusite in Canaan, will not out, universally, of the coasts of our natures, till the death of the body: wherefore, that same *anomia*, and that same *anomia* *motu*. Impassibilitie, and, as S. Hierome renders it, impeccancie; were the *Dalilab's* of that damned Heretique *Pelagius*, long since, justly exploded from all Christian, and modest eares: It is with the primest Saint upon earth, in respect of grace, and corruption, as with an instrument strung with two strings; the one made of the gut of a lambe; the other, of a wolfe, *fidibus lupi male obstreperunt agnina*, saith witty *Cardan*; the one makes an harsh jarring against the other.

Even those very Cedars of the Church received, once, a shock; *Paul*, and *Barnabas*, I mean, (whom yet the *Lystrians*, for the admirable graces so resplendent in them, thought to have beene Gods come down from heaven, in the similitude of men) even those great Apostles jarr'd; and had, sometime, most sharp [contentions] among themselves, *Act. 15. 39.* yea, even *S. Peter* himself, that rock for his faith, was yet withstood, as worthy of blame, to the very face, by the same Apostle, *Galat. 2. 11.*

Qui non sentit male concupiscentie [Renitentia]

in bonis suis actionibus, hunc ego nullam bonam actionem unquam fecisse sentio.

Bp. Davenant of Salisbury, quest. 10. p.

32. qua supra. e Dr. Rainolds against Hart,

c. 1. divis. 2. p. 9 f Rom. 7. 24.

g Vide Bishop Usher, Primus.

Armatban. p.

215 226. &c.

de Britan. Eccles. Primord.

6 Act. 14. 11.

Truly made king *Solomon* the comparison of the Church, *Cant.* 2. 2. to a lilly among [thorns]; if she be a lilly, lovely to look upon, by the eyes of her mystical Husband Christ; yet, living, or seated among [thorns], she may be torn, and rent into a Schisme: It was no wonder then, that here, among the very [Saints] in Corinth, (chiefly, when, as yet, but [weak] in faith, and [babes] in Christ, not totally uncarnalized, 1. *Cor.* 3. 1, 2, 3.) there arose divisions.

And yet, those private Schismes, in a [few], could not dischurche the Citie of [all] the Saints ; for howbeit, there were divisions among [some] of them; yet were they still, [for the main body of them] a deare, and solid Church of God. And thus much of the explication of my second particular; namely, the place, where; or, if ye will, the company, among whom, divisions did arise; even in, and among the [Church] of Corinth; For, so is the Text; *First of all, when ye come together, in the [Church], I hear, that there are divisions among you.*

Follows next the mean, whereby the Apostle came to know there were divisions among them; it was by Heresie, *and* I hear so: And withall, the measure of his credulitie, upon that heresie; *and* I [partly] beleeve it: both of these I shall fold up, in a compendious discourse together; that I may hasten unto that, which is the life of a Sermon; the Application of this first Generall.

And first of the mean of his information, Hear say; *[hear]*, there are divisions among you: We see here, how the Pilote, that now steered the Apostle unto this charge of Schisme, upon Corinth, was an holy prudence, and discretion; he made not his own brain the mint, wherin to coine so high a taxation; nor his heart the shop, in which to forge it; but, he took it upon *[report]*, and, as *Estim* wel observes; lest they might surmise, he was some zealous Camelion, to feed his credulity, onely on the aire of rumour, or of uncertain bruits, at large; he names the household of *Cloe*, 1 *Cor.* 1. 11. a Christian, and a godly Matron, in the Citie, not more eximious for devotion, than fidelity; as if, what *S. Iohn* advised of spirits, *S. Paul* observed in fables; he would not beleeve everie report; but try them, first, whether they were of truth, or not.

The 30
part.

i Eff'us,
ad 1. Cor.
3.13.

4. Ioh.

And when he had done thus; he would not neither be a sponge, to suck in all without a difference; and so to sponge with vinegar and gall, or, to shoot out the arrows of bitter words, and of a virulent invective against them all; but lo! he carried a Chancery within his own breast, to mitigate the rigour of common hear-say, with equal candor, and favourable interpretations; he did but partly beleve it.

Which practise of the Apostle should be the mould for all moderate, and wise Christians, to cast the order of their own credulity (for matter of criminall imputation) in, so as that charity be not impeached.

The Rules are these.

First, Charitable credulity is not grounded on surmises causelesse, nor is it suspicious in vain; 1. Cor. 13. 5. Charity thinks not evill; [and] it deviseth not evill, is not the first projector, or contriver of it: unlike to those vindictive Engineers, Jer. 20. 10. who, by an ungodly anietation, [devised] how to batter the reputation of the holy Prophet, and to lay the honour of his good name, in dust and ruine; Report, say they, & we will report it; peradventure, he will be entised, and we (though by our very lies) may yet prevail against him; yea, take our full revenge upon him: Lord! what cruell murderers were these, thus to stab the holy Prophet absent, & allowing him no life, without the death of his good name; in the mean time, never anatomizing, or opening their own ulcerous insides; or, asking with those souldiers, Luk. 3. 14. And what shall [we] do? but, as those Grecians, in *Suidas*, who were wont to write, whether with ink, or blood, on a glasse, and so to set it against the Moon, when it was a full, and brightest; and so those spots, that were in the glasse, they would make to be in the Moon; In like sort, do some envious persons, (such, as, in the expression of *Theophrastus*, labour of a *λογισμός*, which the learned *Cassander* renders by, *Famigeratōres*, or, as *Plautus*, are *geruli fidei*) they make those blurs, which passion, or discontent, (both of which, often, either utterly break the bars, or lift the doore of reason off the hinges) occasion to be in him, who is maligned; such are not much unlike that *Theban* *Crates*, or *Euripides* who

The 4. part.

Rules to direct charity, in the point of Reports.

* *Suidas*.

Theophr.
in *Charac.*
in *Plautus*
in *Trinummus*.

of 231. 11
- 231. 11
- 231. 11
- 231. 11
- 231. 11

n S. Aust.
de divers.
Ser. 49.

See Dr.
Sclater, on
1 Thes. p.
156. 157.
— p.
305.
— 351.
552. confer
Mr. Edw.
Reynolds,
on Psal.
110. p.
475. 476.

was nicknamed, *the doore-opener*, because he used to rush into every other mans house, and there to find out faults; but like those hags, or fairies, (called *Laysies*) though they saw well abroad, and can see, as S. Peter once did, curiously about S. John, 2. 2. And what shal [this] man do; yet they put up their eyes in boxes, when they come at home; becoming like *Calisto*, in the Poet, who being metamorphosed, by *Juno*, into a Beare; yet could she never perceive, or see her own deformitie: This makes so many prodigall, and lavish of their neighbours reputation, and to hang up their good names, as it were, in chains at their own doores: whereas, indeed, good name is, and ought to be as dear to all good men, as is the precious life it self; *Qui fidens Conscientie sue negligit famam suam, crudelis est*, as S. *Aust.* sweetly; He is, after a sort, an *inhuman*, as I may stile him, a *self-Timon*, a self-man-hater, who so far leaneth on the staffe of his good conscience [within] him, that he neglects the bulwark of his good name [without] him: *Propter nos, conscientia nostra sufficit nobis, propter vos, fama nostra non pollui, sed pollere debet in vobis*, saith the same Father; A cleane conscience, indeed, may, as that costly spike-nard of *Mary Magdalene*, Joh. 12. 3. fill, with its fragrant odour, the whole house of the soul [within] doores; but, believe it, brethren, the good name is that, which, as King *Solomon* his ointment, Gen. 1. 3. (far more precious, than the gold of *Ophir*) is pouted forth abroad, perfuming with its good favour, all such as are [without] us, or that wish us well: wherefore, our Apostle here, as, he endeavoured to have *an inoffensive conscience toward [God]*, Act. 24. 16. so withall, he studied to provide things honest, and of good report, before all [men] too, Rom. 12. 17. and *Phil.* 4. 8. And for this cause, he would not [create] a scandall on the Church of *Corinth*; but entertained the noise of a schisme in it, on a fair report; so is the Text, *1 [Peter], that there are divisions among you.*

A second Rule is this; that, as our credulity must be grounded on a creditable report, or fame; so, because religion, often, takes a blush of some particular interest, or affection from him, who makes it, the probability of the [thing] it self must next be heeded; so here, its [likely]

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that there should be schisms, for there [must] be heresies: Its a most satanicall evil, maliciously to devise [impossible] things, that thou mightest accuse thy brother.

To this there should be added [evidence], to evince what is reported, as here, ver. 20, 21. their schisme [appeared] openly, through too great siding, and contempt of weaker brethren.

Fourthly, because, in never so manifest facts, there may be, notwithstanding, some circumstances of extenuation; its a safe way, still to hope the best, and rather to chuse, to beleeye too little, than too much, for, where too much charity hath, as *Saul*, slain its thousands, too little hath; as *David*, slain its ten thousands.

An exhortation, in this age of ours, (I had almost said also, in this Metropolis of ours) most opportune, and seasonable: For were it to be wished, that we could more tenderly, and with this Apostolicall prudence, handle the reputation of our brethren; chiefly of [Ministers]; for, of all the horrible offences, that boded ruine, and desolation to that City of God, Jerusalem; this one alone is mentioned, as the modell, and the sum of all, (after which, destruction was inevitable) namely, the abusing, and the killing, and the stoning of Gods Messengers, and of his Prophets, that were sent unto them, Not to save their souls; when once those holy instruments of their conversion became contemptible, and an ungracious by-word; behold! then, there was no more Remedy; Jerusalem's house is left unto her desolate, *Math. 23. 37*, compare 2 *Chron. 36. 16*, but yet, with greater specialty, beware we, how we slander [whole] Churches, and the governours thereof, without distinction, *S. Paul's* aspersions was but onely of some [few] particulars, in *Corinth*; the main [body] of them was still unblemished.

And yet, who sees not, how too many, (but the best is, store of those many are but like to loose teeth; in a mans head, though troublesome, yet uselesse) how do they, by the purulent excretions of their corrupt lungs, (found upon their libellous, abusive, and irreligious pamphlets; by which, as that Fly, in the Fable, upon the axle-tree; they phantasie that they have raised up a mighty dust, and made a smother) odiously bespawle the beauteous face of our deare Mother, the Church of England; whose two breasts (the two blessed Testaments) she being farre more uberous, and free of her duggs, (then was that *Isis* of the Egyptians) offer themselves, so freely, to be

p. 8. Augu.
Epist. 191.
confer Bp.
Juel a-
gainst
Harding.
p. 391.
392.
* Exod.
36. 5.

q See Bp.
Andrews,
his Concio
ad Cleru,
pro gradu
Doctoris,
inter ope-
ra sua
posthuma,
in fronte,
on Prov.
20. 25.

joynly sucked by us all. What one point is there of her Doctrine, or of her Discipline, which she maintaineth; I say not, what this, or that particular man [inventeth] but, what she, her self, [maintaineth]; that hath not been confirmed, and be-
sprinkled, & even enamelled with the very precious pearls of the blood of the blessed Saints, (our own dear Coun-
treymen and Forefathers) as ever held up innocent hands to God?
Let not, oh let not that pearl of prejudice be [ever], in the eye of any your judgements, or mis-conceit; so that, rather for defect of will, then otherwise, yee cannot view the decency, and order, which (as sweet, & goodly flowers, hung in the Chaplet of Reformation) do so much grace, and beautifie a Church. S.^r Austin, I acknowledge, once complained, that the Church, in his daies, was burthened by too many ceremonies; and therefore he, as an Evange-
licall Aboliah, or Bezaleel, thought meet to lay [by] some what of that nimium, or * [too-much] of what was offer-
ed, by the sons, to adde unto the glory of the mother; and, in his sense, a statute of Mortmain might have been useful: But sure he had no sacrilegious thought, at that time, then; nor I presume, any true son of the Church of God, at this day, now; under a pretense to cure a Tympany of super-
stities, to cut off the flesh of the Churches maintenance: we have better, I trust, learned to know, and to fear too, that heavy, prelagged doom of ¹ Solomon, Prov. 20. 25. It is a [snare] to any man, to devoure that which is holy. Con-
demne not then a [whole] Church, for the error, or, per-
haps, the superstitions of a [few]: But surely, it is too true; we are still too credulous, on the worse part; and, whe-
ther of spight, or pride, or self-love, or all, or worse, (I can-
not tell), by a finfull Chymistry, we labour to extract our own, out of the ruin of anothers fame: And hence come those uncharitable, and, most times, fond surmizes, which make men gash deep wounds, on the [intentions], when so the outward [actions], as good; at last indifferent; their censures shall be forced to stoop, as the sheaves of Josephs brethren bowed to the sheaves of Joseph.

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Wherefore, in all Ill-reports, offered to our eares, let us still place, neere by our over-hasty, and preposterous credulity, a temper of equall Candor and Charity: the bridle to the coldest part in man, and is so placed, say Physicians, to allay the heat of the liver; which being the fountaine of blood and spirits, would else set the whole body in a combustion; so should our moderation herein, by a Christian *temperance*, allay our tenderness; and like the water, observed by Anatomists, in the pericardium, coole the ebullitions about the heart; or even as the Crystalline Sphere (by which some thinke, meant those waters [above] the firmament, Gen. 1. 7) is placed next to the *primæ mobile*, to allay the extremity of heat, raised by so violent a motion, as would without a temper, fire the Universe, and in a moment, waite the World into ashes: Casting (as I said but now) our practice in this, in the mould of the Divine Apostle, who, when things were brought him in of some Divisions in Church, would not suffer his beliefs to over-reach; he did but [partly] credite the report; *ἡμιπίστευον* τι

V/c.

mission so is the Text, I [heare,] that there are Divisions among you, and I [partly] beleeve it.

And thus have I gone over all the foure parts of this verse, which were as the severall pictures hung about the first roome; the doore into which the key of my Division unlocked.

Now if I were as happy, as *Solomon* was, that I might have whatsoever I would aske; I would at this time begge this favour of God, viz. that every particular hearer, within this audience, this day, might thoroughly resolve in constancy, what the *Israelites* once did in a fit, upon an earnest admonition from *Jehoiada*, 1. 16. All that is now by God commanded them they would doe, and become as so many Levell, and Divine *Prophets*, to *Jerusalem*; these instructions into a zealous, and conscientious practise. And indeed, the very mention of my doubts herein, had need crave pardon of presumption from all [good] hearts; for [such,] (as Saint *Austine* courted some on another occasion) I have but shewen them a mirror of what they are, and should but waite my breath, to instruct them further unto what they should bee: All the oyle, that I shall further powre into such blazing Lamps of piety, is onely, in the expression of Saint *Paul*, to his *Thessalonians*, a petition; that they would increase more and more.

But, as there is no Pomegranate, wherein some graines are not rotten; so few assemblies where some are not, either, as the Apostles auditours at *Jerusalem*, *Act*. 2. 13. Mockers; or as Saint *Paul's* hearers at *Athens*, *Act*. 17. 18. that in a Stoicall or an Epicurean flout, esteeme the Preacher but a Babler; or as those that listened to our Saviours Sermons, to [catch] him in his discourse, *Matth*. 22. 14. or as best, unfruitfull in all holy practise, so it may bee, from such may have borrowed a vizard, and like those foolish Prophet, Come hither and see before the Lord in his temple;

18. August. E.
pist. 252.

1 Thessal. 4. 10.

Exek. 33. 31.

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ple; whereas yet, their hearts are lodged (and it grieves mee to say it,) as those *Philistines* smitten before *David*, 1 *Chren.* 14. 11. in *Baal-perazim*, even in the valley of Divisions.

What else meaneth this "bleating of the lambe, and this lowing of the oxen in our eares" such a noise of dissensions in the Church, for which as of old, for the divisions of *Reuben*, there are great thoughts of heart: A theme better fitting with our teares, that wee cannot reforme them, than with our lips, to declaine against them. And woe is mee for my mother, my bowels, my bowels! that what those did once in *Babylon*, in a strange Land; the quiet and peaceable sons of the Church, should now bee occasioned to doe at home in their owne Land; even to hang up their harpes upon the willowes, when they remember thee *o Syon*! For, whereas wee are exhorted to keepe the Unity of the Spirit, in the bond of peace, lo! as if with those *Antichrists* of old, wee meant to contradict the Gospell; what is there almost but strife, and contention in the Church? witness the miserable distraction of the Christian World, in point of Religion; which for the finnes of the multitude, (whose fiercenesse, notwithstanding, the Lord shall at length turne unto his owne praise and glory.) Seemes to have received so wide wounds in the sides thereof, that none but Heavens Chirurgry can cure: And indeed, it often so falls out, as the Cardinall *Peregrine* advised the Pope of Rome in the case of the *Protestant* (concerning the *Isle of France*) (it was at that time, when hee told his holinesse plainly, that the State stood so;) and every day more and more may it be so still!) that hee must now be forced to court the favour of Christian Princes; and not, as formerly Christian Princes sue to him; Hee told his holinesse then, that *Sapientia divina permittit, ne etiam [iuste] causa viis patientur, propter pe-*

1 Sam. 25. 14.

Judg. 5. 15.

Lam. 1. 20.

Psalms 137. 4.

Eph. 4. 3.

2 Psalm. 76. 10.

Cardinal
Peregrine, in
Hist. of Regent
France. p.
142. 145.

cLaſant. l. 4.
c. 23. 29. De
veta Sap. con-
ſer Calvin. l. 1.
c. 12. ſect. 1.
inſtit. & Episc.
Daven. queſt.
12. quā ſupra,
ex S. Auguſt.
l. 10 de Civ. c. 1.
And Bp. King
explaining it,
Leſt. 15. on
Jonah, p. 204.
205. &c.
Hooker, l. 5. p.
367. Confer
D. Field. l. 2. c.
2. Of the
Church.

Bp. Hall, Dec.
3. Epist. 3.---
Conf. Burton,
Melanct. part.
3. ſect. 4. p.
113. &c.
Fuller, l. 1. c.
3. p. 4. Hiſt.
of the Holy
Warre.

rate populorum; By Divine providence, it was often permitted, that even [juſt] cauſes ſuffer much for the ſinnes of the people.

O Religion, Religion! It is a word derived, ſaith *Laſantius*, *religando*, from uniting, and knitting Chriſtians together, in one indoluble, and firme bond: but, behold! how distractions in religions are like to bee, (without a ſeaſonable prevention) the deſtruction of Religion; and Religion it ſelfe to bee, in a manner, loſt in the quarrels, and queſtions of Religion.

If, after ſubſtance, yee recount Religions, there have beene in the World, from the firſt foundation thereof, (ſaith that incomparable Writer of the Eccleſiaſtical Policy) but onely three. *more* is ſob or

First, *Paganisme*, which lived in the blindneſſe of corrupt, and depraved nature.

Secondly, *Judaisme* embracing the Law, which reformed Heatheniſh impiety, and taught ſalvation to bee expected through a *Meſſiah*, that ſhould in due time, come into the World.

Thirdly, *Chriſtian* believe, which yeildeth obedience to the Goſpell of Ieſus Chriſt, and acknowledgeth him alone, to bee the Saviour, whom God did promiſe.

But, if yee number Religions, after opinion; then wee have five at leaſt: 1. *Jewiſh*. 2. *Turkiſh*. 3. *Greekiſh*. 4. *Papiſh*. 5. *Reformed*. And *Poliſh* is the *Pantheon* of Religions; and *Amſterdam*, the patterne of all Sects; and *we* is mee & have even [it] ſhould now ſeeme to bee let loose on [uſe] In attempting to ſpeake of theſe; ſhall I ſmle with *Democritus*? or weepe with *Heraclitus*? they are ſo ridiculous, and abſurd on the one ſide; ſo lamentable, and tragically, on the other: But, what is to be thought, when about the perſwaſions in one, and the ſame Religion; wee ſhall heare the moore language of *Babel*, when

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I am of Luther,
I of Arminius
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When the tongues were divided and confounded?
I am of Luther, faith one; I of Calvins faith a second;
I of *Arminius* a third; I of *Francis*, I of *Dominick*,
I of *Jesuit*; and in this jangling, some almost for *Christ*
It faring with Religion, faith a Reverend & *Helath*
as it did with her, in *Platons*, who had many *Suit*
tours; when every one could not have her to him-
selfe, they pulled her all in pieces, that so none might
have her; for so many in Religion, *Malum non*
habere, quam non habere: If they had rather there should
bee none at all, than that their owne should not take
place; yea, in such bitterness of Spirit, are the sons of
the same Church carried, that one in a manner, is be-
come a curse, and execration to another; blowing the
Trumpet of *Blasphemy*, in a mutuell defiance, and saying:
They have no part in God, nor in the inheritance of his
Son CHRIST *Isus*, *very man to his Jews*, & *Is-*
rael.

Lord! my deare brethren, what can Religion, so
divided against it selfe, possesse, for body, but over-
throw, and ruine? *I was* *in* *Marshall*, *Du*
old *imper*. The mind of man is like the stone
Pyramis; that stone, so long as it is whole, like to
the infraction of yron of *Exod*. *Switzerland*, but, be-
ing once broken, bee: as that lead of *Exod*.
13. 18. It *smelteth* in the mighty waters: what so
neare one, as two? and yet wee must not goe so farr
from one, as two: The whole World said *Alexander*,
could not hold two sunnes at once; how farrly, (with
any happynesse) one Church, *divided* Religions;
no not a *mealy*, I or a *mixture* of them at
once.

To draw to a conclusion of this part, Saint *Cy-*
prian faith, that our Saviour, *Sacraments* *of* *the*
no, *declaravit* *Eccl*. *the* *unite*. By his Coat, that was
without a seam throughout, as by a signe declared;
how his Church should bee woven together in unity;

* Gen. 11. 7.

D. Curle, now
Bp. of Win-
chester, Ser. on
Hebr. 12. 14.
Edit. An. 1622.

* 2 Sam. 20. 1

* Mar. 3. 24.

* 2 Kin. 6. 6.

* Dr. Plait.

See Bp. King.
Leff. 7. on Jon.
p. 98. 99. &c.

See Dr. Sla-
ter, my father,
on 1. Thessal.
c. 5. v. 6. and
p. 426.

S. Cyp. de unit.
Eccl. Scil. 6.
Feb. 19. 23.

not pieced up by that, which might bee rent into the ragges of Schisme or Divisions: Yet see and consider, if this unseamed Coat of his, bee not worse dealt withall; than the Prophet *Isaiah*, the Shilonite, did with that new garment, wherewith *Jeroboam* had clad himselfe, *1 Kings. xv. 30.* Even rent into more than twelve pieces; as if the Body of the Lord **CHRIST** were no better, than the Body of that Harlot, which was chopt in pieces, flesh, and bones, and all, and cast into all the quarters of *Israel*, *Judg. 19. 29.*

Least I grow tedious, all that I shall adde, upon this point further, shall bee epitomized under these two heads:

First, An Apotreptique, or Dissuasive from Divisions;

Secondly, A Protreptique, or Perswasive unto Vnity and Love.

For the first of these, though I might not [say:] but [thunder] with Saint *Paul*, who assureth, that such as cause Divisions in the Church, they are not the Lord: *In sus. Rom. 16. 17. 18.* And againe, If any man love not the Lord **ISUS CHRIST**, let him be *anathema Maranatha*, *1 Cor. 16. 22.* which shall hold likewise true of all such, as doe not testifie their love to **CHRIST**, by their unfeigned love of their brethren, his lively members; or as the same Apostle said of some contentious *Galatians*, I would they were even cut off that trouble us: though thus I might doe, yet as Saint *Paul* to *Philemon Verse 9.* For loves sake, I rather beseech them; and withall, I shall bee bold to tell them, that, where discords, and divisions have gone before as *Esau*, there ruin, and desolations have beene wont to take them by the heele as *Isaac*: It hath beene found true in experience, that these have laid more Countries to the dition of the *Turke*, than ever his bow, and his shield could have pur-

purchased: It
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purchased: It was prudently observed by Cortugall
one of the Turkish Princes, in his oration persuasive
to his Lord, to besiege Rhodes: *Christiane occasus
discordie intestine corrumpitur*. The fall of Christen-
dome is set forward, by civill disagreement: in the
dayes of *Alphonse* the second, those polluted *Sor-
ews*. (to speake in the expression of a late & worthy
of our Church) had gleaned out of Christendome,
like scattered eares of corne, neglected by the owners,
& soon Cities, Kingdomes, and two Empires, what
an earnest they have reaped since that time, (or rather,
was reaped for them) who knoweth not: and yet,
the Canker runneth on, fretting still, and eating fur-
ther, because the whole neglects the parts, and
seeketh not to perserve them: Besides, who is not
moved, till his very bowels be kindled together
within him, to heare what musique our *Romish* Ad-
versaries have; too long, staid themselves merry
within our discord: How long, Lord, holy and true?
how long shall these *superstitious* Masse and Merit-
mongers, (who despise their manifestous me-
rits in thy dreadful justice, and prophane the purity
and simplicity of thy sacred worship, by their gaudy
vanities and idolatries) How long shall they triumph
in our vanities? O yes, that make a most unjust sepa-
ration on the other side, be contented, doe not thus
give advantage to the Adversary, by your causeless
withdrawing of yourselves from the Society of your
Christian brethren: who long for your uniformity,
and joynt adoration of the one, only true God, by
the one, and only Mediator *Christus*. *Iesus*; in
the one, and the same faith, once for all given to the Saints;
in the use of one, and the same meanes of salvation;
in the same Word, the same Sacraments, the same
Ministry; in the unity of the same Spirit; that wee
might all grow up together in the same love, and
charity, and meet together at last, in one, and the
same

* Bp. King.

* Vide *Georgium*,
and *De. Hely*,
Geograph. in
description of
Rhodes.

* *Hof.* 11. 8.

hied J M
... ..

* 1 King. 21.
20.

* Gal. 4. 16.

Que apud
concordes, vin-
cula charitatis,
incitamenta i-
rarum, apud in-
sensas sunt.

Tacitus. Tacitus
de moribus
Germanorum
lib. 2.

.8. 11. 1641

* My Lord
Bacon, Essay. 2.

* Gen. 46. 34.

same Heaven & Obedience to the same, (your fellow-
brethren in the same Church, & who are of the
same household of faith with you; as *Abel* did
Elijah; or as the wavering *Galatians* did *Saint Paul*,
because hee told them the truth, your *Enemies*;
nor, as *Tacitus* said of *Sephestus* and *Arminius*, the
one, the father, the other, the Sonne in law.) That
which bound them together in love, whilst they
were at concord; put them farther as variances, being
made enemies; that a stream sever it selfe from the
Common fountain; that it may bee counted a sinne
to use it selfe, without dependance upon any other;
what is this, but the worst way, to make an end of it
selfe, and to bee utterly dried up? *Yea* I beseech you, consider, when *Naturalists*, *Atheists*, and *Prophane Persons*, and *Papists*, doe burne
of so many discordant and contrary opinions in re-
ligion; doe it not blinden them in their infidelity,
avert them from the Church, and make them sit
downe in the Chair of *Satan*? For it is certaine, that
a great offence of teaching is given, that *Heresie*
and *Schisme*, and of all other heinous scandales;
yea more than corruption of manners, for in the
Natural body, a wound, or solution of continuity,
is worse than a corruption; so in the spiritually;
for that nothing doth so much keep men out of the
Church, and drive them out of the Church as breach
of Unity. When *Atheists* looking on, shall view two
Christians [striving] together, as *Israel* saw those
Israelites, *Exod. 2. 13.* yea, so to many ignominious
reproaches, each against the other, as if they were in-
deed but as a shepherde, and an *Egyptian*, whereas
the one faith *Joseph*, was an abomination to the
other; or like to that brood of *Galatians*, of which the
Pool, and *Paul* said, *Gal. 3. 1.* *Quid vultis? quia servum
vestrum facitis, per manus vobiscum factum.*

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as it is obser-
ved. 7. 21. w
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CHRIST, shoul
up to Gibeab, 3
an a Pagan other
wee all pretend to
the Lord abhorres
further Les! even
of *Belial* themselv
ther, in a kind of
Vainety: O my
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and *Amalek*,
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or people
is it not a*

or as it is observed of those frighted *Midianites*,
Judg. 7. 21. whose mutuall bowels became the
sheath of each others sword: whereas indeed, each
Christian professing one faith in one, and the same
CHRIST, should rather bee as those *Israelites*, going
up to *Gibeab*, *Judg. 20. 11.* knit together as one man:
can a Pagan otherwise imagine, that the CHRIST,
wee all pretend to serve, is other, than what in truth
the Lord abhorres to bee, even the Author of con-
fusion? Let even briars, and thornes, the very Sonnes
of *Belial* themselves, are twisted one within the o-
ther, in a kind of indissoluble combination, or bond
of Vnity: O my brethren, are there not stormes, and
tempests enow abroad; raised up by *Gobal*, and *Am-
mon*, and *Amalek*, even by the boisterous wild bores,
and cruell adversaries, to make the ship of the Church
to reel, and stagger, and to bee driven upon the rocks;
but the secret leaks of our owne home-variances
must thus, insensibly, sinke her, ere wee are aware:
as if this ship were sayling in a wth *Loumond-lake* (such
an one, as *Maginus* tels us, there is, in a part of
Britaine;) in which, they say, the danger is then most
formidable, when the winds are still: To bee short,
Let us consider, how bitter a word it was, that King
David uttered of *Isaiah*, that, whereas the end of warre
was peace, hee chose to shed the blood of warre
in peace; but, it cost him deere at last: Now there is
a saying in the *Psalms*, that the Saints shall wash
their feet, in the blood of the ungodly, to imply
thus much, saith *Lyrus*, that the righteous seeing the
vengeance, executed upon the ungodly for those un-
godly deeds, they have committed, shall dread the
like offences; least they tread also in the like steps of
judgement: are *Halcyon* dayes esteemed happy? and
peace, felicity? then, woe is mee, to thinke, that
any man, or people should waxe weary of their hap-
pinesse: is it not a very strange insatiation? Its

w Lacus inter-
dum, nullo flan-
te vento, ita im-
mensè concita-
tur, ut vel auda-
cissimos, naves,
quò minus sol-
vant, deterreat;
unde, vento ces-
sante, naves me-
dio cursu corre-
ta cum maximo
discrimine se-
clantur, Magi-
nus Geograph.
pag. 46.

* 2 Kin. 2. 5.
† Psalm. 58. 10.

an old word, *Quæ Deus perdere vult, prius deridit.*

But, I hasten to the other part, which is a pro-
reptique, or perswasive unto love, and unity: and,
what stronger argument can there bee devised, to
incline hereto; than this? that wee, hereby, come most
neare unto the God, we serve, and are even in this
regard, partakers of the Divine nature; though not,
by communication of essence, yet by resemblance,
and analogicall assimilation, in that gracious quality:

2 2 Pet. 1, 4.

• Ephraim Sy-
rus, tract. *περί
ἀρετῶν, καὶ κα-
κῶν.*

c S. Ignatius,
Epist. 6.

Col. 3, 14.

c S. Clemens,
Epist. ad Corin.
p. 63, 64.

Judg. 1, 6.

Hence was that Eulogy of Ephraim b Syrus, *μακάριος ὁ ἀσπασμένος ἀνὴρ, ὁ ἔχει [ἀγάπην] θεῷ, δειτὸν [θεῷ] ὡς αὐτῷ περιόψαι.* Happy is that man, who hath pos-
session of love, for such an one carrieth God alwayes
with him, in his heart; for, ever so Saint Iohn assures us,
1 Ioh. 4, 16. *God is love, and hee that dwelleth in
love, dwelleth in God, and God in him:* On the other
side, saith Ignatius, *ἡ διαίεσις γὰρ ἀγάπης, καὶ ὁπὺδ; καὶ
μῖσος, ἔχει θεὸς ὁ κατεκείν.* Where there is division
of mind, and anger, and hatred, there God dwels not:
Besides, onely in love it is, that wee [reciprocate]
with God, of all other affections; if wee feare God,
hee feares not us; if wee obey God, hee obeyes not
us; but, if wee love God, hee loveth us againe; 1 Ioh.
4, 19. *Love, saith the Apostle, it's the very "bond of
perfection; καὶ τὸ ἀγαπᾶν τὸν κατὰ φύσιν θεόν, τὸ ἀγαπᾶν,
ὁ ἰσχυρισμός, and who is able sufficiently to amplifie
the great things of the beauty of it? saith S. Clement,
in his Epistle to these very Corinth's; Sith it alone
conglutinates us to God, and makes us also, to wish
well to men: Unity therefore is as another ordalium,
to try the chastity of the Queene-Mother, the Church;
and like a Gileaditish passage, at which the flisping
Ephraimites are discovered in their Sibbath; at
which the faulting Christian will bee detected: For
this cause, when the besome favorites of CHRIST
rested in expectation of the holy Ghost promised, in a
mira-*

miraculous and
them from be-
all together, in
ded before that
multitude of a
of love, and
this bond of lo-
verse 19. and w
Even the
the same Vain
are anywhere
all, Eph. 4
we are God,
Rom. 2, 5.
2, 11. All
one body, 1
CHRIST.
3, 18.
Even P
means, to be
the variance
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th from love
we are as d
authority, as
can habite
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recall; bech
our essence.
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these, I ore
we are, I
the angels to
the God, in
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miraculous manifestation, to bee sent downe upon them, from heaven; they were *in* *one* *place*, *all* *together*, *in* *one* *place*; and the same Spirit descended before that, upon our Saviour himselfe, in the similitude of a *doe*; because it is the usuall embleme of *love*, and therefore, they who separate, and breake this bond of love, are styled *schismatics*, by Saint *Iude*, *verse* 19. and without the *spirit*.

Even the sacred Trinity it selfe is delighted with the same Vnity, or One-nesse, *1* *Iob* 5. 7. these three are one: there is but, *one* *God*, and Father of all, *Ephes*. 4. 6. but, *one* *Mediatour*, betwene God, and Man, the Man *CHRIST* *Jesus*, *1* *Tim*. 2. 5. There is but *one* *Spirit*, *1* *Cor*. 12. 11. All true-beleeving Christians are but *one* *body*, *1* *Cor*. 10. 17. yea, but as one man, in *CHRIST* *Jesus*, *Gal*. 3. 28.

Even *Plato* himselfe would have children, by no means, to be told those fictions of the Poets, touching the varience of the Heathen gods: In short, there is no stable assurance of any other grace, in soundnesse, severed from love. Faith indeed, is necessary, *De operis fundamentum*, is the foundation of charity, *Gratudo*; but charity, as the perfect consummation of that gracious Habite: hence was that maxime, in the Schoolemen, that charity was the *forme* of all vertues Theologicall; because, however it gave them not their owne essence, in themselves, attractively considered; yet did it forme them unto *acceptability*, before the Lord: therefore, all other excellencies though they advance nature; yet they are, with one, subject to *excess*, *only* this of charity admitteth no excess; for, wee see, for aspiring, to bee like God in power, the Angels transgressed, and fell; by aspiring, to bee like God, in knowledge, man transgressed, and fell; but, by aspiring to bee like God, in a similitude of

* *Matth* 3. 16.

* *μαρισμα*
μαρὰ τὸ μα-
ρισμὸς ἱστῶ,
Etymol.

* *Tales* *itaque*
faciles sunt ad
divisionem, quia
spiritum non
habent, in quo
uno membra
Christi charam
servant spirita-
liter unitatem,
Fulgent. l. 2.
ad Monimum,
p. 67.

* *Plato, lib. 2.*
de Republ. ver-
sus finem.

* *Granatens.*
tom. 3. conc. de
temp. conc. 1. in
Die Pentecost.

goodnesse, or [love;] neither man, nor Angell, ever transgressed, or shall transgresse; for, unto that imitation wee are called: And, as its endles, in excelsse; so also, in continuance, 1 Cor. 13. 13.

Now, according to the severall motives, or grounds of love, so also is the [degree] severall: There is *φιλανθρωπία*, when the motive, or ground is one, and the same nature; so saith the Philosopher; if wee see a very Varlet in distresse; wee may, wee must relieve him; and give, though not *ἀνθρώπου*, yet *ἀνθρώπου*, if not to the man, yet to the *κ* nature; thus David, and his followers are said to have relieved even a very Egyptian, when they found him languishing in the field, 1 Sam. 30. 11. 12. and this love of nature, (except directly to *1* reprobates) is common unto all men; and very nature moved even Barbarians to relieve the distressed, Act. 28. 2.

Secondly, There is *φιλανθρωπία*, a nearer bond; when vicinity, or cohabitation may induce to kindnesse; and thus farre a meere Civilist may goe.

Thirdly, *φιλανθρωπία*; and this is onely the cognizance of true love Christian; when wee love the brethren, *ἑαυτοῦ*, because brethren, 1 Ioh. 3. 14. and to this is that earnest exhortation of Saint Peter, 1 Pet. 1. 22. See that yee love one another with a pure heart fervently.

And I beseech you brethren, in the bowels of our Common Saviour; let this intimation bee unto your hearts, as the Arteries running along the veines, which, beating upon them; stirre up the blood, and keepe it warme, least, otherwise, it should congeale, and become as corall, and though wee cannot fly up, yet as the *Cherubims*, let us still bee clapping of our wings, in our devotions, this way: And sith, wee well accord, (I trust) in the Principall^m fundamentall points of faith, for substance; let this seasonable advise unto Vnity, bee, as the Angels Inatching of the

Quantum ad
sustentationem
[Nature,] non
ad fomentum
[culpe,] Tho.
2^o. 2^o. qu. 31.
Ars. 2. ad 1^{um}.
Rom. 1. 31.

= See Bp. Dav-
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the sword of *Abraham*, to stay the farther, and the future rending of our selves, into Schism's, and Divisions; in point of circumstance, and of lesser moment: Memorable is that story of Saint *Gregory Nazianzen*, as *Ruffinus*, and others report it to us; who, in the tumults of the people cried out, *Mitte nos in mare, et non erit tempestas*; That is, hee offered both his dignity, and himselfe too, to bee cast into the Sea, rather than the Vnity, and Peace of the Church should suffer, or bee disturbed: and indeed, what one true Sonne of the Church, who heartily longs for the building up, and delights not in the pulling downe of the walles of *Hierusalem*; but would gladly bee content with *Ienah*, to bee cast into the Sea, rather than the storme should continue, unto the endangering of the whole ship?

But, oh the deadnesse of the heart, and the stoppage of the eares unto the voyce of the spirituall charmes, charme hee never so wisely; for, though the bells of our Aarons have sounded shrill; and every Pulpit, almost, (that hath any clapper,) tolled men long in, into the Temple of Peace; yet, if you aske them, as *Iehoram's* messenger did *Iohn*, is it peace *Iahn*, they retort, what hast thou to doe with peace? turne thee behind mee; alas! peace is not the matter, but following, and parry: So true is that of *Salvian*; *Pace omnis sermo Divinus habet amulos suos*; almost every Precept of God meets with its adversary; If God command liberality, Man will practise covetousnesse; if parsimony, prodigality; if hee speake of peace, they make them ready for warre; as the Psalmist hath it; impetuous *Salamanders*, who live not, but in the flames of contention; not unlike unto *Targuinus Priscus*, in the *Roman* story, who was *Bello promptior, quam pace*; more apt in Warre, than peace; or, as *Trogus* tels us of the order *Spaniards*, that they were *Genus hominum ita insensum concordia, ut puer*

* *Ruffinus* lib. 2. cap. 9. Hist. Eccles. -- Confer the story of Bp. *Colman*, in Bp. *Vsher*, c. 10. of the Irish Relig. See Bp. *Bilson*, c. 16. 395. &c. Of the perpet. Government of the Church.

* *Psal.* 51. 12.

* *Psalms*. 58. 5.

* 2 *Kin.* 9. 18.

* *Salvian*. l. 4. ad Eccles. Ca. 1. in fine.

* *Psalms*. 120. 7.

* *Luc. Flores*, Hist.

The Remedy of Schisme.

Ezek. 33. 31.

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illius odio, inimicitias suscipiat: or, if men, that way af-
fected, doe happily lend us their attentions; as the
Iewes to *Jeremy's* passionate expressions; or, to *Eze-
kiel's* pleasant voyce; or, as *Herod* gave *John Baptist*
the hearing, in some things; Yet, it cannot better
bee resembled, than by what is given us, in that fained
relation of *Orpheus's Theatre*; where all birds, and beasts
assembled, and forgetting their severall appetites;
some of prey, some of game, some of quarrell, stood
all sociably together, listening unto the aires, and ac-
cords of the harpe; the sound whereof no sooner
ceased, or was drowned by some Lowder noise;
but every beast returned to his owne Nature; so is
the Nature, and Condition of men. (saith that emi-
nent Patron of learning) who are full of savadge,
and unreclaimable desires, of profit, of lust, of revenge;
which, as long as they give eare to Precepts, to
lawes, to religion, sweetly touched with eloquence,
and perswasion of Sermons; so long is society, and
peace maintained; but, if these instruments bee si-
lent, of that sedition, and tumult make them not au-
dible; all things dissolve into anarchy, and confu-
sion. To conclude this whole application: Wee wish,
that our words might fall upon your hearts, as that
Doctrine of *Moses*, *Deut. 32. 2.* dropped downe
as the showres of raine upon the grasse, and our speech
might distill, as the dew, upon the tender herbe: or
else, that your hearts might bee as the [water,] on
which the Spirit of the Lord is said to move, *Gen.
1. 2.* I say, on the [water,] not upon the [earth,]
for hee will no muchish, earthy heart; nor moves hee
on the [aire,] and heart swollen up with the wind
of pride, and ambition; nor moves hee upon the
[fire,] an heart enflamed with the ardor of choller,
and concupiscence; but, on the face of the [waters,]
hearts, that are soft, and pliable to receive the Di-
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vine impressions of Gods grace: And, if not, as the
grasse, or the water, tender, and pliable; yet, at least,
as that rocke, in *Jeremy*, 23. 29. which, though hard
in it selfe, yet was it by the hammer of Gods word
broken in pieces: but, oh the deadly perverseness of
unfancified soules! who, not onely as the same *Jer-*
my, 5. 3. saith, of the obstinate Jewes, have made
their [faces] harder, than a rocke; but, as it is said of
Nabal, 1 *Sam.* 25. 32. Their very [Hearts] are
[dead] within them, and become as a stone; yea ra-
ther, as *Bonaventure*, on like consideration, inverted
that prayer, in *Ezekiel*, 36. 26. where God promi-
sed, to take away from them the heart of stone, and
to give them an heart of flesh; Nay rather, saith hee,
take from us the heart of flesh, and give us the heart
of stone; for the stones, and the rockes were divided,
and clave in sunder, when our Saviour suffered, on the
Crosse; whereupon *Saint Ambrose*, *O saxa dactyla*
Judeorum peccata (on such stupid, & sealed consciences,
as these, I will not declaine; but convert a deserved
satyre into a mournfull elegy: my heart shall bleed,
in secret, and mine eyes *gush out with teares, (those
speechles Oratours of an unexpressible griefe) for
that they will needs, like the waters of *Jordan*, sud-
dred by the mantle of *Elijah*, both bee, and remaine
[*divided] *Judeum* *transitus* *in* *loquacis* *sex* *operta*, saith
Sinesius: The sincere, and entire Preacher, hath (in
the *frustration of his hopes from his Hearers) no
[other] at least, no [such] refuge to fly unto, at the
last; but, as the Pigeons to their windowes, *Isa* 60. 8.
So hee, to his eyes; which are glazed with teares,
(pearles farre more precious, than the waters, in those
wells of *Elim*, (to which the weeping Apostles are
resembled,) *Numb.* 33. 2.) when they are poured
out for the finnes of the irreclaimable people: And
such as these, who so much hate to bee reformed;
I leave to that heavy doome of our Saviour, upon the
Jewes

1 Tim. 4. 2.

2 Tim. 2. 26.

1 Cor. 14. 14.

1 Cor. 14. 15.

1 Cor. 14. 16.

1 Cor. 14. 17.

1 Cor. 14. 18.

1 Cor. 14. 19.

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1 Cor. 14. 22.

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1 Cor. 14. 25.

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1 Cor. 14. 28.

1 Cor. 14. 29.

1 Cor. 14. 30.

1 Cor. 14. 31.

1 Cor. 14. 32.

1 Cor. 14. 33.

1 Cor. 14. 34.

1 Cor. 14. 35.

And to taking my leave of these, with whom a pious discord is to bee chosen, and preferred, before an impious concord; (for, a just dissension is much better, than an unjust peace; and such an unjust peace is all peace, which is not, either joyned with, or else, (as some read that text) *καὶ ἐν ἀλλοτρίᾳ*. [according] to [holinesse,] *Hebr. 12. 14.*) leaving these, I convert my selfe unto you,

Whole hearts the Lord hath moulded to an yeilding,
and obedient constitution; fitted to receive the^r seale,
and the marke of Gods Spirit: O bee you entreated,
as our Saviour aduised his owne deare Disciples, Saint
Marke 9. 50. to have salt in your selues, and peace
one with another; Now salt, as Saint^r *Hilary* saith,
containeth in its selfe the element both of fire, and
water, and is indeed saith hee, a third thing, compa-
cted out of both; it is water; least wee should too-
much bee incensed unto heat, and passion; it is fire;
least wee should grow too remisse, and chill, with
neglect, and carelesnesse: First of all, have salt in your
selues, that is, as Saint *Paul* interprets, *Col 4. 6.* Let
your speech bee alwayes with grace, seasoned with
salt; take heed, let it not bee rancid, or unfavoury,
larded with bitter, and unchristian invectives; but
tempered alwayes with sobriety, meekenesse, and
discretion: And then, when the salt is first set on upon
the Table; peace, as the best, and choycest dish, will
follow after.

Hence those zealous exhortations of ^b Ignatius, and other Saints, ἀλλήλους ἀγαπήτε ἐν [ἀμερίσῃ] καρδίᾳ, love one another with an [undivided] heart; and

a S. Hilar. in S.
Matth. can. 4.
Sal in se uno
continet ignis,
& aqua e'e-
mentum, & est
revera unum
ex duobus, h. e.
Quid tertiu ex
utroq. coaditur,
& est aqua, ne
plus satis inca-
lescamus; est ig-
nis, ne tanquam
frigore obtorpea-
mus.

b S. Ignatius,
Epist. ad Tra-
lian.

S. Paul also
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S. Paul also *Rom. 12. 18.* If it be possible, as much as lyeth in you, live peaceably with all men.

Nor is this enough, but we must follow after the [things] which [make] for peace; the word translated here, [follow after], is in the originall [*διωκω*] which signifieth, to pursue, and follow with eagernes of Spirit, even with as fervent an intention, as we have known some fierce, and violent persecutor to follow after the blood of an innocent Martyr; and who never resteth satisfied, till hee hath even surrctted on his own revenge: Now this eagernes fixed on another object, may be imitated by us; even as our Apostle in this Text hath levelled it at the things, which make for peace.

Now, what those principall things are, that may, indeed be sayd to make for Peace, the same Apostle hath epitomized into a short compendium, in that one Text, *1 Cor. 1. 10.* Now, I beseech you, Brethren, by the name of our Lord Iesus Christ, (saith he.) that yee all speak the same thing, and that there be no divisions among you, but that yee be perfectly joynd together, in the same mind, and in the same judgements: which words *Peter Martyr* explicating, sheweth us; that, as S. *Austin* justly, maketh hatred against our neighbour, to be the maine cause of Schisme; so, of that hatred, four other principall causes may be given: 1. First of all, that men accord not among themselves, in regard of the first principles of faith; and therefore S. Paul, in this Text, desires the Corinthians to be joynd together in the same [mind]; that is, as I apprehend it; Whereas the mind is the principall faculty of the soule, and (as *Estius* criticizeth it) *mens in cognitione versatur*. it is principally conversant in matter of Science, and Knowledge, therefore, the mind, and understanding should be determined *ad idem*, and the object thereof, for the prevention of divisions, should be one and the same thing, for matter of the chiefe foundation

c Rom. 14 19.

What are the maine things that make for Peace.

a Pet. Mart. loc. com. class. 4. c. 6. sect. 2.

a Estius, ad 1 Cor. 1. 10.

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tion of faith. Secondly, because, though men may be supposed to agree, in principles, and fundamentals; yet notwithstanding, may dissent in those things, that are deduced, and concluded out of those Principles; therefore, he desires them to be joyned also together in the same judgement, which may direct them in to one, and the same practise. Thirdly, though men may be conceived to agree, in the same mind, and in the same judgement; yet, because some are, often, so in love with their own formes of speaking, and so fond of their owne invented expressions; that rather than they will bee divorced from that new phrase, to which they have wedded themselves, they will choose to separate, and be divided from the society of the faithfull brethren; as the case stood with Nestorius the Heretique, who, in the beginning, did not erre, touching the Unity of Christs person, in the diversity of the natures of God, and man: but only disliked, that *Mary* should be called the Mother of God; which forme of speaking, when some demonstrated to be very fitting, and unobjectionable; if Christ were God and Man in the unity of the same person; he chose rather to deny the Unity of Christs person, than to acknowledge his temerity, and rashnes, in reproving that forme of speech, which the use of the Church had anciently received, and allowed; For this consideration, it was, that the Apostle exhorteth also, that they all [speak] the same thing; which in other expression, is to hold fast the forme of sound words, and called sound, or wholesome speech, *Tit. 2. 8.* Fourthly, and lastly, because, though all this be agreed on; yet if there be respect of [persons] in receiving, and entertaining the gospel; one man pinning his faith upon the sleeve of *Paul*; another ravished with the eloquence of *Apoll*; a third crying up *Cephas* above them all; so that the doctrine is not entertained, after a *Thessalonian* integrity, as the word of God; (whose

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1. Tim. 2. 1.

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(whose power alone it is unto salvation, in them that beleve) but as the word of [man]; because, from this consideration, Saint *Paul* observed [contentions] to arise among them, as we read, *ver. 11. 12.* therefore, he perswades them, by the name of the Lord Iesus Christ, unto Unity, and unto Unanimity: for *ver. 3.* is Christ [divided?] that is, by a resolution of the interrogative into an affirmative, Christ himselfe is not divided: and therefore they that would be counted Christians indeed, and truly in him, must not neither be divided; either, from the whole body of the Church Catholique, at large, or else from love, and Vnity among themselves: For, if they be [divided], or doe but cause, or foment [divisions], in the Church; the same Apostle is peremptory, elsewhere, *Rom. 19. 18.* that they that are such, serve not our Lord Iesus Christ.

To end all: Thus then let all the loyall sonnes of Peace doe; As, labour to speake, and to teach onely [truth]; so also to doe the same in [love]; and let me, (in this needfull time,) be bold to exhort you all, in the words of the Schisme-hating Apostle, to his *Philippians*, *cap. 2. 1. 2. 3.* If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, let nothing be done through strife, or vain-glory: Thus let us do; and it shall be well with us, at the last; and know though the sinner, and lover of discords, sin^m an hundred times, yet God shall, one day, pay him home, in his own coine; For, when the Peace-lover, and the Peace-maker shall be surely blessed; God shall deale with them, as *Jacob*, on his death-bed, doomed *Simeon*, and *Levi*, (those Brethren in iniquity) *Gen. 49. 7.* Even divide them in *Jacob*, and scatter them in *Israel*; and those, that study groundlesse, and scandalous [Separations:] Loe! When

* *Rom. 1. 16.*

¹ *Eph. 4. 15.*

^m *Eccles. 8. 12.*

Mat. 5. 9.

• 2 Tim. 4. 8.

Motive.

• Psalm. 138.
14.

• Luk. 13. 6.

• Ribera in
Joel, 1. 7. 12.

all the Nations of the World shall bee gathered before him; (to make their shame more publique, and yet their confusion most just;) the just Lord, and the righteous Iudge of the whole earth, shall, (out of the just, and equall Law of Retaliation) hee shall [separate] the peaceable from them, as a shepheard [divideth] the sheepe from the goates, *Matth.* 25. 32.

If any Church, in the whole World, were ever engaged to obedience, this way; ours ought to be, above all: In all the booke of God, wee read of no one Nation [so neare] unto the Lord, in his speciall grace, and favour, as was the *Jewish*; Lo! saith the Psalmist, *Psalm* 135. 4. *The Lord hath chosen Iacob unto himselfe, and Israel for his peculiar Treasure*; The *Jewish* Church, was as that Figtree in the Vineyard, that is, not, as *Ribera* interprets it, some eminent Prince, or Magistrate, in the Church; but the particular Church of the *Jewes*, planted by the speciall hand of God, in the Vineyard, or the Universal Church, at large; hedged in, and fenced with his owne protection; the least annoyance, or injury offered it, was as tender to him; as the apple of his owne eye, *Zech.* 2. 8. And yet, though God is said to have knowne them onely, of all the families of the earth; hee meanes, with the knowledge of speciall favour, and approbation, *Amos* 3. 2. Neverthelesse, when even this choyce, and selected people, afterwards degenerated into Civill rents first, and then into such as divided them from themselves; and, most of all, from God, by superstition, and idolatry: these sinnes of theirs made a separation betweene them, and their God, *Isa.* 52. 2.

Now, my beloved, wee cannot bee more deare to the Lord, than was this ancient Church of his, unto him: will they have miracles? Lo! see them,

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as *Leah* said of *God*, *Gen.* 30. 11. comming in a troupe; The Sea shall roule into an heape, and the paths thereof bee dried up before them; *Exod.* 14. *Jordan* also shall bee driven back, and fly, *Psalms.* 114. 5. Is not this enough? then shall the Sunne stand still, in *Gibron*, and the Moone, in the valley of *Ajalon*, *Iosh.* 10. 13. Will not this doe? then shall the very Rockes, before them, bee dissolved into Rivers; yea, the Heavens raine downe the food of Angels upon them, *Psalms.* 78. 5. Loe! their King cloathed them in skarlet, and put on ornaments of gold upon their apparrell, with other delights, 2 *Sam.* 1. 24. Their little hill *Herman*, and their mountaine of *Zion* were wet with the Dew of Gods bounty; *Psalms.* 133. 3. In short, thousands, and tenne thousands shall fly before them, if they have enemies: each page of their story is but the record of their miracles, and of their peculiarized favours.

Mutata nomine de se; change but the name, and wee are the men; for, wherein out-strippt they us? They were delivered from the heavy bondage of *Egypt*, so that, though they had layen among the pots, yet became they as the wings of a Dove, whose wings were covered with silver, and whose feathers were like gold, *Psalms.* 68. 13. and, have not wee beens reskued from a worse thraldome? delivered from the vassaladge, and bondage of Popish superstition; farre more dangerous, than the blackest, or the most *Cimmerian* darkenesse: and woe, woe bee unto us, if wee long to returne back, to that rotten garlick againe, and to that heavy yoke of bondage! They had *Manna* from Heaven; so have wee the full measures (farre surpassing their *Omers*, or their *Ephabs*.) of the spirituall, and the best *Manna* in the Gospell: They had Sea-deliverances; remember the never to bee forgotten yeare of eighty eight, had not wee? They were as firebrands pluckt out of the burning,

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Amos, 4. 11. Say, file of November, were not we
The Starres from Heaven fought for them, in their
courses, as in the dayes of Sijera, Indg. 5. 20. and
the elements conspired their victories; How often
as great experiments have wee tasted? so that, we may
well here resume that Distich, in the * Poet, of our Na-
tion;

O nimiam dilecta Deo, iam militat ether,
Et conjurati veniunt ad classica venti.

r Seneca Tra-
ged. in Thyeste.
Mattb. 27. 25.

But now, woe is mee! shall I goe on? see then; they
scorned their *Messiah*, and, as bloody *Attens*, in the
Tragedy, they cry out, *Reat in me, modo in fratrem*; to
ruine him, they cursed themselves; His blood, say
they, bee upon us, and upon our Children! and to
this Day, some say, the bloody issue runs on their wo-
men, about the passion: O heavy curse! O direfull im-
precation! how hath their Lambe beene turned, e-
ver since, into a Lion to them? O barren figtree, long
since, hast thou had thy *suicide*; cut it downe, saith
God, why cumbereth it the ground? O how are thy
branches become scattered, in the day of the Lords
wrath upon thee, yea, even as very dung upon the
face of the earth? *Ier. 18. 17.*

Luk. 13. 7.

u Isa. 1. 22.

= Jad. 4.

7 Ezek. 13. 10.
18.

O England, England, what is thy silver also be-
come "drosse? thy Bethel, a Bethaven? O where is
all the fruit of Gods long bounty, and favours to-
wards thee? have they bred onely "wantonnes, and
not obedience in thee? Loe! I am loath to bee the
Messenger of so evill tidings unto thee, and to tell
thee so bitter a word; yet must I not few pillowes
under thine arme-holes, or dawbe thee with y un-
tempered mortar, to flatter thy security; Nor have
I this bitter word for thee, from the whisper of
a *Mahomet's* dove; nor is it the dreame of an En-
thusiasticall braine; No, I have it from the mouth
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of the Lord God himselfe, who bids mee tell thee, as *Moses* did old *Israel*; *Deut. 28. 39.* The Lord will make thy plagues wonderfull, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, and they shall cleave unto thee: and, take heed, thou doe not become, as they, a *Loammi*, and a *Horuamah*, *Hos. 1. 6. 9.* *Not my people, and not having obtained mercy.* Behold! the owner of the Fig-tree is now in visitation; hee hath often, and long, sent his Messengers; as *Jesus* did his Disciples, before him, to see how his Fig-tree thrives, after so many yeeres dressing; His Vine-dressers, the Ministers of the Gospell, have bene long planting with their Doctrine, pulling away the stones of opposition, tearing up the weeds of prophannesse, rooting up the furres of Heresie, and the thornes of Schisme, and faction; they have bene hedging with Discipline, pruning, and pruning with their reasonablen reproofes. In short, what could the Lord have done more for this Church of ours, than what hee hath done for it? Lo now! because his Messengers have bene sleighted, and so lightly set by of us; Hee now seemes himselfe to come riding in visitation; and surely, when the Lord comes himselfe, especially in a circuite of vengeance, or judgement; as soone may the stubble hope to stand before a consuming fire; as a secure, and an impenitent people beare up under the fierce wrath of so dreadfull, and incensed a Iudge: It is a remarkable passage, *Exod. 20. 10.* When the Law was given, upon mount *Sinai*; with thunderings, and lightnings, and the noise of the Trumpet, and shooke, and such like ghastly representations, setting out the mightinesse, and the formidable power of that great God, who gave the Law; and considering, how fearefull that Law must needs be to the breakers of it; which was so terrible in the first giving; They said unto *Moses*, speake [thou]

with

* *Josh. 2. 1.*

a *Isa. 5. 5.*

b *2 Chro. 36. 16, and, Matth. 23. 37.*

c *Heb. 12. 29.*

* *Heb. 12. 29.*

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Ezek. 22. 30.

Heb. 10. 31.

wish us, and we will heare: but let vs [God] speake with us, least wee die: as if they had said, Let Moses, a man of our owne mould, speake to us; or, in Saint Paul's expression, Gal. 3. 19. Let the Law bee ordained, in the hand of a [Mediator]; Let there bee some to intercede, and to stand in the gaffe betwene the Lords power, and our impotencie; for otherwise, if wee shall fall [immediately] into the hands of the Lord himselfe; (who, in his wrath, is a consuming fire,) wee shall bee walled into ashes, and bee utterly, and hopelesly consumed: Hence is that of the Apostle, It is a fearful thing to fall into the hands of the living God.

For this cause likewise, ye shall notice it, throughout the Prophets; that, when they have found themselves to become a reproach, and the word of the Lord, a derision daily; so that they had no hopes left them to prevaile for a Reformation: they would then recommend the cause into the Lords owne hand, and desire him to behold the obstinate perverseness of a rebellious people; which done, there then ensued a speedy, and a dreadfull overthrow; see *Jeremiah*, 20. 8. and *Lam.* 3. 14. compared with, *Isa.* 5. 3. 9.

But here, mee thinkes, I heare some English *Galileo*, as hee, in the *Acts*, 13. 14. 17. interrupting Saint Paul; (One, I meane, that careth for none of these things,) stepping in, with, a Why dost thou thus discredit thy Nation? and wee not fenced? are wee not friended? are wee not populous? Is not the Temple? Is not the Gospel, among us?

Answ.

Ah sinfull Nation! ah people laden with iniquity: saith the Prophet *Isa.* 1. 4. of *Israel*: O *Hierusalem*, *Hierusalem*, how long shall these thy vain thoughts of humanity

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from ruins. Iodge within thee, whilst yet thine heart is not
washed from its wickednesse. Jer. 4. 14. I could bid thee,
as the Prophet Jer. 7. 12. go to Shiloh, a place, where
the Lord, once, let his name, yet now, it is become, (for
the security of them that dwell therein) a very denne of
dragons; and again, Jer. 49. 3. Howl, oh Heliobon, for
As is spoyled; and, others ruine should be our warning;
their ~~wisdom~~, our ~~wisdom~~, their suffering, our lesson-
ings; look about you, and see what a shambles is all
Christendome become? What * Golgatha's, and what
* Acheldema's, of fields of blood are here? and how
seem our neighbours Churches, long, to have been
whirled about in a continual tumult, whilst we, as
the Centre, stand still, and immovcable?

saith S. Gregory: *Nazianzen*: Do the towers totter, and
can the neighbouring cottage be unshaken: do the
mighty Cedars suffer a shock, and can the humble
Pine-tree be secure, and populous and warlike Nations
depopulated, and wasted, and can we look on Can-
aan secure? But, wo is me! when Israel had a divorce, yet
her treacherous sister *Judah* would not fear, *Jer.* 3. 8. O
foolish people, and unwise: do we thus tempt and pro-
voke the Lord unto anger? nay, do we not, rather, pro-
voke our selves, to the confusion of our own faces: as
the Prophet speaks, *Jer.* 7. 19. *confess* *Pro.* 8. 36. Be not
deceived. God is not mocked.

Wherefore, to hover no longer; Look what *Idus* in *Judg. 3. 20.* said unto *Eglon*, then King of Moab, in another kind; I have a message from God unto thee, oh King, so have I unto thee, oh England; and it is, in the Prophet *Nahum's* words, unto vnting Nineveh, *Nab. 3. 8.* Art thou better then populous No? (he means " Alexandria in Egypt) that was situate among the rivers, that had the waters round about it, whole compass was the sea, (right Englands Embleme) and the wall was from the sea, Ethiopia, and Egypt were her strength, *Pai* and *Lulim* were her helpers; yet was she

* Marc. 27.31.

*A9. 1. 19.

f S. Greg. Na-
zian. in Od. 4.

Gal. 6.7.

h Junius ad
Nab. 3.8. con-
fer 1er. 46.23.

Quod reme-
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k. Cant. 1. 5.
& Psal. 120. 5.
1 Gen. 8. 7.

on Junius, ed
a King. 9. 21.

ALG 17-23-

she carried away: She, so populous, so fenced, so friend-
ed: and what was the cause? see it. *ver. 5*. Behold, I am
against thee, saith the Lord of hosts: lo! what a word
is here? I am against thee, saith the Lord; in vain, then,
is salvation hoped from the mountains: if the Lord, who
is the God of the mountains, be against us: Oh wo, wo,
wo be unto us, if the Lord of Hosts be against us: if
the Rock of our salvation, as *Moses* styles him, hath
forsaken us: If God be [for] us, who can be [against]
us? saith the great Apostle; but, if God be once [a-
gainst] us, who can be [for] us? *Rom. 8, 31.*

In a word, let me tell you; and let my words, not as
fine, but as the Lords, sink deeply into your medita-
tions: the word is this; That sin, that black, and ougly
monster sin, is of more force to weaken a state, and to
ruine a Kingdom; than all the strength of an Army
can be, be it as potent, and numerous, as that of Zerah,
the Ethiopian, 2 Chron. 24. 9. one of the greatest, that
we read of, in the Scriptures, even an hoste of a thou-
sand thousand.

Y. O my soul, why hast thou made me to dwell, thus long, in these black tents of Kedar? and, why do I, with *Noah's* Raven, fly croaking, thus, about the dead carcases of sinful men; floating perhaps, yet drowned in sin, and shame? Surely, my beloved Christians, these are not times for us, (tis in vain to flatter) to begin, erect our Sermons, with those of *Ezekiel's* visions, that promise peace, and deliverance; but, as the Prophets, *Nahum*, *Habakkuk*, and *Malachi*, do their prophecies, with the burthen of the Lord, the burthen of the Lord, that is, some commination, and threat of a judgement, heavie as those burthens, under which *Issachar* stooped down, *Gen. 49. 14.*

But stay; what, art thou all for judgement? surely, that is the portion of impenitent, remorseless, and unrelenting sinners; there is no peace with my God, unto the wicked: But yet, my breast shall not alwayes be, as some thunder-cloud, whose vapours ne're leave working, till they vent themselves with terrours to the world; my speech shall rather strive to be as King

David's plea
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David's plentifull rain, to refresh the inheritance of the Lord: For what? is there no balme yet left in Gilead: no mean, to intercede, as *Reuben*, to stay the slaughter of an endangered *Ioseph*? no *Moses*, in the gap: surely yes; see your remedie, in *Amos* 4. 12. Prepare to meet thy God, O Israel: O Israel, Israel, Repentance is so welcome a Courtier, to sollicite at the throne of heaven, that it ever speeds in its suits: [meet] then thy God in righteousness, (even now, whilest the day of grace, and salvation lasteth) and we may rest assured, as *Isaiah* speaks, Chap. 64. 5. that the Lord will be readie, to [meet] us in mercie: get we into this Arke, before the flood come; gather we our Manna, and prepare to our eternall Sabbath, in the Even, before hand; *Qui laborat in vespere Sabbati, vestetur in Sabbata*, say the Rabbins: be we fore-warned, and so fore-armed too; *severa, pulchra, prastantior*, said an erminent Prelate.

So then, let every one mend one; and (declining that humour of declaiming on the dismembred condition of the times,) let every one of us, in particular, think, as *S. Paul* said of himself, in the act of a self-condemning conscience, that of all sinners, I am the [chiefest], *1 Tim.* 1. 15. and, that, for [my sake], as good *Jonah* acknowledged, *Jon.* 1. 12. the tempest of the Lords wrath is abroad, in Schismes, and divisions, and in other grievous, heart-wounding distempers; and let every one of us, in this regard, as the King of Nineveh advised, in a time of danger, and distresse, *Iona* 3. 8. cry [mightily] unto the Lord: surely, if we could fasten, in every of our particular souls, this one meditation, that, I am the [chiefest] of sinners, and that for [my] sake is the Lord displeased, so highly; we could not, but exchange our mutuall invectives, into most zealous, and importunate clamours, at the gate of heaven, for pardon; and, not beseech alone, but, as it were, by an army of joynt devotions, even besiege the throne of that Majestic, who will not shut out the prayers of his poore, destitute Church, and children;

o P sal. 68. 9.

p Jer. 8. 22. 3

q Gen. 37. 21.

r P sal. 106. 23.

s 2 Cor. 6. 1.

t Bp. Andrews, in
Prefat. ad
concion. in Sy-
nodo Provin.
p. 26. inter
opera post-
buna.

v Lam. 3. 8.

x P sal. 102. 17

Gen. 32. 26.

Zanchius, 1. 2. c. 4. de Naturâ Dei.

1 Cor. 10. 4.

Deut. 32. 15.

Eccles. 9. 10.

Matth. 7. 7, 8.

Psal. 120. 7.

children; and let us never leave wrestling with the Lord, till, with good Jacob, we impetrate, and obtain the blessing: I remember Zanchy hath resembled this, that I am now closing up my Sermon with, unto a company of ship-men, in a ship, tied by a cable-rope, unto a Rock: These ship-men are poore, penitent suppliants, within the ship of the Church, riding, and tossed in a sea of miserie; this rope is prayer; and this Rock, is Christ! Now, when they draw at the Cable, they seem to pull the Rock to the ship, and not the ship to the Rock; and yet, in truth, the case is otherwise; the Rock stands fixed, and immoveable, and, in the issue, it is the ship, that is drawn home to the Rock, not the Rock, to the ship: so, the more we draw at the Cable, and are importunate with God, in prayer, the higher still do we approach, unto the Rock of our salvation, Christ Jesus; and the more we are still drawn out of the waters of affliction, and tribulation: my deare brethren, we cannot enough beleeve, how melodious, and ravishing in the eares of the Lord, thy devotions, and fervent prayers will be: what Solomon, therefore, adviseth, at large, let us be advised to do, in this particular, even do it with all our [might]; and doubt not of a gracious successe.

And, as we would pray for peace, and salvation to our own souls; so let us be importunate with others also, to follow after the things, that make for peace: and, if it so fall out, that, when thou art perswading for peace, they are still making ready for warre; and, all thy endeavours, this way, are but like unto the stone Diacetes; which, though it have very many excellent soveraignies in it, yet it loseth them all, if it be put in a [dead] mans mouth; so thy godly perswasion unto unity, and peace, (which is the onely pearl, and Jewell of a Christian) though it may have a soveraigne vertue in it, among the sons of quietnesse, and peace; yet it loseth all, if it be put into an eare, or an heart, that is dead in sin; or, if it be applied to a man, who affects rather, to be some body, in the trouble, than no body.

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in the peace of the Church : notwithstanding, do thou thy endeavour; and rest assured, though the issue from them fail of thy zealous expectation; yet, what King *David* said of the prayers, that he made of his enemies, shall hold true of thy endeavours; The comfort, and reward of them shall ^e return into thine own bosome: Neither indeed, can the raining, and continuance of Schismes, and Divisions, in the Church, (chiefly, in this dotage of the world) much stagger, or afflict thee; for, what *Peter* said of the fiery triall, holds true here, This is no ^a [strange] thing, that hath hapned among us: lo! it hath ever been so, (throughout all ages of the Church) since the original, and first ^b breach made betwixt the two seeds, in Paradise: yea, the probability of the thing it self, is grounded, saith our Apostle here, on the [necessity] of a [greater] evil, that [must] be, in the Church; and that is heresie; schismes, and divisions [may] be, for, heresies [must] be; for, so is the Text, *For, first of all, when ye come together in the Church, I hear that there are divisions among you, and I partly beleve it; for there [must] be also heresies among you, &c.*

f Psal. 35. 13.

g 1 Pet. 4. 12.

h Gen. 3. 15.

I conclude all, with that zealous exhortation of *St. Paul* unto his Corinthians, among whom he had detected variety of Schismes, and Divisions; and unto whom he had shewed the danger, and ill consequence of them; and, willing to raise up their hearts unto a desire of the remedie thereof, which was the contrary amitie, and unity, saith; Finally, brethred, farewell: be perfect, be of good comfort, be of one minde, live in ⁱ peace, and the God of love, and peace shall be with you: This God grant unto us, and unto his holy Catholique Church, for his dear Son sake, Jesus Christ the righteous; To whom with the Father, and the blessed Spirit be all honour, praise, and glory, from hence forth, and for ever. Amen.

i 2 Cor. 13. 11.

Adieu, pour ce qui est de nos schismes.

P. I. N. I. S.

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